

THE  
SNAKE in the Grass:

O R,

SATAN

Transform'd into An

Angel of Light.

Discovering the Deep and Unsuspected Subtlety, which  
is Couched under the Pretended Simplicity of many  
of the Principal Leaders of those People call'd

QUAKERS.

---

*A People that provoketh me to anger continually to  
my face — Which say, Stand by thy self, come not near  
to me, for I am Holier than thou; There are a snake  
in my Nose, a Fire that burneth all the day, Isa. 65,  
3, 5.*

*If the Light that is in thee be Darkness; How great  
is that Darkness! Matth. 6. 23.*

---

London, Printed for Charles Brome, at the Gun  
at the West End of St. Paul's, 1696.



# An ADVERTISEMENT

to the Reader.

**T**HE Preface shou'd have been call'd, *The First Part* of this Book ; which wou'd have prevented the Objection of a *Porch* bigger than the *House*. But several Sheets being Printed, before the mistake was discover'd, it was too late to rectifie it. This *First Part* is mostly *Historical*, relating to the *Arguments* which are Debated in the Book ; and Digested into 15 *Paragraphs*, of which I have added an *Index*, as of the *Sections* in the Book. I cou'd say more in Ex-  
cuse of the *Length*, if that would not make it *Longer*. I shall only de-  
sire the Reader, before he enters upon the Book, to correct the fol-  
lowing *Errata's*, because many of them do much interrupt the sense.

The

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Walker fund

ADVERSUS  
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or First Part.

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tice is taken of their *Shuffling*  
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# ERRATA.

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**P**age 12. line 10. for *as* read *at*, p. 19. l. 7. for *Vaughan* r. *Vaugh-*  
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*Godly*.

THE

# The first Part

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THE

## PREFACE.

**S**INCE the following Sheets, or most of them, were sent to the Press, a new occasion has offer'd, whereby several of the Charges therein Exhibited against the Quakers, are farther Explain'd and Confirm'd.

1. I mean their last yearly Meeting in Grace Church-Street, London, in Whitsun-week, 1695.

In this their General Assembly they formally Excommunicated George Keith hereafter mention'd.

A 2

Of

*Of which he has given us a full Account in Print, Entituled, The Pretended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication given forth against G. Keith, &c. And in another Treatise, which bears this Title, The True Copy of a Paper given in to the Yearly Meeting of the People called Quakers--- the 15th day of the 3d Month, 1695. with a Brief Narrative of the most material Passages of Discourse betwixt George Whitehead, Charles Marshal, and George Keith, the said day, &c. Together with a short List of some of the Vile and Gross Errors of George Whitehead, John Whitehead, William Penn, &c.*  
*Both*

## The Preface.

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Both these are Printed for R. Levis, 1695. and the Bull of Excommunication is inserted Verbatim, in the first of these Accounts.

As to the Justice or Injustice of the said Bull, I refer the Reader to these two short Treatises above mentioned.

But the use I have to make of it, is to shew the Authority which their Church or Meetings do assume over the Light within **Particular Persons**; which was the great Pre-  
tence upon which the Quakers first set up, and decry'd all Church-Authority as Carnal and Anti-Christian. That is (as they have done the Power of the Sword) till it come into their own Hands.

See Sect. II. p. 14.

This Grace-Church-street ~~Ex~~  
**communication** may be added to  
 the Proceedings against G. Keith in  
 Pensilvania, to the Barbadoes Judg-  
 ment, and other Instances of their  
 Church-Authority over Particular  
 Persons, which are mention'd at the end  
 of Sect. X. from p. 118.

But there is another thing of a more  
 astonishing Nature. You will see Sect.  
 IX. of the Antient Pretence of the  
 Quakers to Immediate Revelation,  
 in the same Degree that the Prophets  
 and Apostles had. And, as a Conse-  
 quence of this, it is shewn Sect. X.  
 how they have aspir'd to Infallibility,  
 and that not only of their Church (as  
 they call it) but in each of their Particu-  
 lar Persons. And Hence they have  
 taken upon them to pronounce Prophe-  
 cies,

## The Preface. vii

cies, and Curses (as all their Prophecies, that I have met with, are) in the same Stile with the Holy Prophets, **Thus saith the Lord. This is from the Mouth of the Lord, &c.** Several of which Prophecies thus solemnly Denounced, have prov'd Errant Lyes, as is shewn from Remarkable Instances.

2. Now I did really think that the Present Quakers were ashamed of these Gross Delusions, so Palpably Detected, past all Contradiction: Tho' they wou'd not own it, nor Publicly Censure these False Prophets of theirs, because of overthrowing their Foundation, the pretended Sanctity of these their Leaders. And this was the reason that I thought it highly useful to lay open their Horrid Deceit, for this purpose chiefly, That I might, by this  
A 4 bring



bring our Present Quakers under that Happy Necessity, as I thought, of Disowning the Mad Enthusiasm of these their Adored Guides; and thereby persuade them to return to the Sobriety of Religion; in Odium to which, as a Carnal and Spiritless Dispensation, they had been Betrayed by these Pharisaical Pretenders, to quit the Communion of a Regularly Constituted, and Apostolical Church. But (Alas!) the Issue has quite deceived my Expectations; for our Present **Obstinate** Quakers not only refuse to be brought to disown their own False Prophets (though they cannot deny the Instances wherein they are prov'd to be such) but do still Fearlessly go on, and pretend themselves to the same **Extraordinary** Commission, of Immediate Divine Revelation;

## The Preface. ix

lation; and, thereby a Right to affix  
God's Seal, **Thus saith the**  
**LORD**, to whatever their Rage, their  
Malice, or their Folly shall suggest.

If they think these too hard words,  
they shall have harder yet: For this  
matter cannot be compounded. No!  
This is nothing short of Blasphemy;  
**Rank, wild Blasphemy!** And  
the Honour of God must take place of  
any Respect to Men (and I have a great  
deal for some, who are too much herein  
concern'd) therefore I must, I cannot  
help it, yea Wo to me if I do it not,  
I must freely and openly Rebuke this  
Proud **Blasphemous** Spirit,  
which Seduces the Servants of God,  
and speaks to them in the Name of  
the Lord, whereby they are brought  
to Worship **It---** What is **That?**  
What is **It**, which pretends to be God,  
and

and is not? Even **That** which Inspires Men to think what **It** Dictates, to be the **Immediate Revelation** of **God Himself**; and Emboldens them to affix to it, **Thus saith the Lord**. This is the Prince of the Spirits of Delusion; and this Prince they worship (tho' Ignorantly) for God, who mistake his Inspirations for God's.

Now I am to tell the Reader, That the same day month after G. Keith was Excommunicated, as abovesaid, George Whitehead (one of the Quaker **Metropolitans**) thought not that Condemnation sufficient; but pursued him with his Prophetical Curle in the following words.

**Thus**

## The Preface. xi

**Thus saith the Lord :**

“Because thou hast poured out  
“great Contempt and Reproach  
“upon My Servants and People,  
“I will assuredly pour out and  
“bring great Contempt and Con-  
“fusion upon Thee.

This is signed, George White-  
head, and Dated the 17th of the 4th  
Month (that is June, 1695.) and  
was sent to G. Keith. But Copies of  
it were likewise given out amongst the  
Friends, that they might admire these  
Prophetical Gifts; and if any thing  
unfortunate should, in all G. Keith's  
Life-time, befall him, that it might cer-  
tainly be esteem'd as the Consequence of  
his Curse; and G. Whitehead be  
thought as much a Prophet, and to have  
spoken

spoken from the Mouth of the Lord, as certainly as ever Jeremiah foretold the Destruction of Jerusalem, and the Seventy years Captivity.

But I proceed to a Man of much greater Consideration.

It is told at the end of Sect. 10. from p. 136. how the otherwise highly-valuable Mr. Penn, pronounced a Sentence of Apostacy against George Keith. **In the Name of the Lord.** It is true this was not taking upon him the Gift of Prophecy, like G. Whitehead; but it was delivering his own Judgment as the Positive and Infallible Oracles of God. And though if G. Keith does tell us truth (if not he is in a Man's Hands, that can, and will surely correct him) in the second of his Books above-mentioned, *The true Copy*, &c. p. 14. Mr. Pennington

## The Preface. xiii

did own before the **Pearly Meeting**,  
That the Glorious Power of God,  
which he felt; did so Transport  
him, that he was carry'd beyond  
himself, and knew not whether  
he was sitting, standing, or kneel-  
ing, when he Pronounc'd that Sentence.  
This was like **St. Paul's** whether  
in the Body or out of the Body,  
he cou'd not tell--- Good God! How  
great is the force of this Mad Spirit of  
Enthusiasm! That a Man of Mr.  
Penn's Known Sense and Abilities shou'd  
not be able to distinguish betwixt the  
violent Transports of Passion, and  
the Immediate Inspiration of the  
Holy Ghost! O that our Religion,  
and the whole Scriptures shou'd be thus  
expos'd to loose and Atheistical Wits,  
when they shall compare the Inspira-  
tions of the Holy Prophets and A-  
postles



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postles with these of W. Penn, G. Whitehead, &c. and turn both alike into Ridicule!

O that the time were come, when these Quakers shou'd at last bethink themselves of this horrid Scandal they have given to Christianity! at least, that Mr. Penn, who has a stock of Breeding, and Excellent Natural Parts (too good to be thus Employ'd) may Rescue himself from that Herd of Zealots, foolishly possess'd even to Blasphemy!

And he is thus far towards it (which, to a Man of his Reason, I reckon a great way) that he must either make out his own Inspirations to be from God, in as High a Degree as those which were given to the Prophets and Apostles, or otherwise that he has no Authority to Inscribe the Name of God upon them, as They did.

Nay,

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Nay, he must not only Defend his own Works; but he must likewise Justifie all the False Lying Prophecies hereafter told; or otherwise he must Un-herd, and be no longer of Them, who dare Father the Lyes and Deliriums of their own Brain upon the Holy Spirit of God.

He must Answer one of their own Party, John Penniman, who has Printed the Paper he gave in to their last Yearly Meeting, Entituled, A few words of Moment to be Imparted to this Yearly Meeting (at London, 1695.) of the People call'd **Quakers**. And indeed they are Words of Moment, and to be duly consider'd by the Quakers. They are grounded upon two Quotations out of George Fox, as follows.

3. All you that speak and not from the **Mouth** of the **Lord**, are **False Prophets**. *G. Fox's Answer to the Westmorland Pet. p. 5. 1653.*

They are **Conjurers** and **Diviners**, and their Preaching is from **Conjuration** that is not spoken from the **mouth** of the **Lord**. *George Fox's Saul's Errand, &c. p. 7. 1654.*

*Now the Advantage which these Quotations do afford, is, to shew from the words of this Great Prophet, that unless all that he has said of his own, and all the Quakers **Infallibility**, of their Sinless Perfection, **Equality** with God, not only in Quality, but in Equality; of their Immediate Revelation in the same Degree as the Prophets and Apostles; of their Souls*  
*being*

## The Preface. xvii

being of one Substance, and Person with God; if all this, and a great deal more, which is shewn in the following Sections be not from the Mouth of the Lord, then, by G. Fox's own Confession, he was a False Prophet and a Diviner. But all that knew him, or have taken the pains but to read three times of his Works, will free him from being a Conjuror.

If all the Black-Mouth'd and Hellish Venom mention'd Sect. V. was not spoken from the Mouth of the Lord, then were all these Quakers, **Conjurors**, by G. Fox's Rule.

If all the Lying Prophecies mention'd Sect. X. of Solomon Eccles, the Glover's Prophets, &c. were not from the Mouth of the Lord, then were these Conjurors instead of Prophets.

a

If

If all the False and Foolish **miracles** which G. Fox tells of himself, in his Journal, Printed 1694. which exceed the Foppery of a Popish Legend, if all these were not from God, then was he, and those who recommended that Journal, all **Conjurors**.

If G. Whitehead cannot, by some better **Miracles** than these, vouch that the **Curse** and **Prophecy** above-told, which he sent to G. Keith, came from the Mouth of the Lord, then is G. Whitehead to be esteem'd no better than a **Conjurer**. *Et sic de Ceteris* ----

In short, if the **Quakers** cannot prove all their **Books** and **Preachings** (many of which none of sense among themselves can deny to be thick larded with gross Ignorance, and

## The Preface.

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and much nonsense) if all and every scrap and tittle of these be not from the Mouth of the Lord, then, by Sentence of G. Fox himself, all is **Conjuration.**

A. And a visible effect of this was that extraordinary shaking and quaking, like Fits of Convulsion, which these Quakers, at the first, either acted, or like the Heathen Priests of old, were possess'd with, whence they had their Name of Quakers.

George Fox in his Journal, p. 156. to 161. strongly vindicates this their Quaking, as a Mark of Divine Inspiration.

Which if it be not, then it can be nothing else but Witchcraft and Conjuration, as G. Fox complains that the Prophane did call it. If you see one (says he, *ibid.* p. 158.)



as Habakkuk, whose Lips quivered, whose Belly shook, &c. ye say he is **Bewitched**; and p. 159. Some of them that scoff at this Power, call it the Power of the **Devil**.

Yes, and not only they that scoff'd at it, but those that ador'd it, and were possess'd by it; and some of these have given us Relations of it in print; which are indeed wonderful, and do equal, if not exceed all the Accounts in any Age even of *Heathenism*, concerning the strange Possessions of the Devil or what has, of later Years, been told of *Witches*; as their Bodies being seen to lie as *Dead*, while they have told of their passing through the *Air*, and acting their *Phantastical Freaks*, &c.

Which

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Which is attributed by some to the strong impression made by the Devil upon their *Imaginations*, whereby they really thought that they did such things as were transacted only in their *Brain*, fully possess'd and turn'd with the force of an **Enthusiastical** *Madness*.

But whatever the power of the Devil may be, in such cases; or the Methods by which he works upon those miserable Mortals, who are given up to his *Inspirations* (which I will not take upon me to determine) there never were more visible and dreadful effects of it, no not in any of the possess'd Men mention'd in the *Gospel*, than has been among the *Quakers*; even as declar'd and witnessed by themselves, and that not only as to the

strange and preternatural Distortions, Quaking and Shaking of their Bodies, past the power of any to counterfeit, or to set it by their Natural Strength. But what is much more horrible, and exceeding all other Witchcrafts, and Possessions of the Devil that were ever heard of before, These Possess'd Quakers do impiously Blaspheme, and call themselves Christ; and some of them have imitated his Passion, Death and Resurrection Madly in themselves.

John Gilpin of Kendal in Westmorland, has given us a strange and wonderful account of his own Possession by the Devil, while he was a Quaker, in a Book, which he Intituled, *The Quakers Shaken, &c.* printed 1653. and attested by the  
then

## The Preface. xxiii

then Mayor of Kendal, the Minister of Kendal, and several other persons, whose Names are thereunto annexed. The Story is prodigious, and such astonishing Quaking and Distortion of his Limbs, as could not be counterfeited; which the Devil told him was the effects of his Inspiration by the Spirit of God. He tells, that he was converted to Quakerism, by the powerful preaching of one Christopher Atkinson, a then renowned Quaker-Apostle, and the Friends are desir'd to tell us whether he was not the same hereafter mentioned, p. 90. to 95:

I find another Edition of John Gilpin's Book, Anno 1655. which is mentioned by Christopher Wade, in a Book of his call'd Quakery

## xxiv. The Preface.

slain, &c. printed 1657. where, p. 7, and 8. he quotes out of Gilpin's Book, another Monstrous Possession of one James Milner, who said that he was Christ, and that he must suffer as Christ did; and in a jugling manner, with a Knife and a Bason, pretended that his Blood was shed, and that he gave up the Ghost, as Christ did. He prophesy'd Twelve strange Prophecies, and liv'd to see them all prove False.

George Fox answers Gilpin, in a very pleasant sort of manner. He

*Great Mystery,*  
Printed 1659. p. 298. owns that the Lord did open True Prophecies, and mighty things to him

(James Milner.) But then as an Excuse for his false Prophecies, and his Blasphemies, in calling himself

## The Preface. XIV

self Christ, &c. he makes this Comical Apology. In some things his Mind runned out, and that he condemns, and yet these wicked men will go tell the Nation of it. This was a very sad case- that he could not call himself Christ, and give forth false Prophecies, but these wicked Men must tell the Nation of it.---It was nothing but his Mind Runned out. He only Blasphem'd, and sought to delude the Nation, and yet they must not be told of it! For, notwithstanding of all this, he is a good enough Prophet for Fox; Fox thinks that the Lord did open true Prophecies, and aud mighty things to him! True and False Prophet in one! Or else there never was one among the Quakers.

I will



## xxvi The Preface.

I will trouble the Reader but with one Instance more. John Tolderry has printed a very punctual Narrative of his own Conversion to *Quakerism*; and of the most astonishing Possession of the Devil, in which he was held, after his said Conversion, even to the Apparitions of Evil Spirits, **Dancing** and **Singing** about him, and directing him what he shou'd do, and encouraging him in the Principles of *Quakerism*; chiefly to adhere strongly to his own Light within, which he was to make a superiour Guide to Scripture; it being the same Spirit which gave forth the Scriptures; and consequently that he himself was as Infallible as any of the Prophets or Apostles, as having the same Spirit which they had. And

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And thus being brought to believe every strong *Imagination* which came into his Head, to be the immediate Dictate of the *Holy Ghost*. And these *Unclean Spirits* having the power to make Impressions upon his *Imagination*, he became intirely subject to their Will, and was carried into strange Excesses, even to attempt **Miracles**,

That as Fire proceeded from the Lord, upon the Altar, in the sight of Moses, Aaron, and the Children of Israel; so from the **Lord in me**, [says he, so he call'd his Light within, thinking it to be very God and Christ; and that he thereby was Christ, the true and real Christ, of whom that Man Christ Jesus was but a Type or Figure; which is the Quaker.

See John Tolderoy's Book, call'd, The Foot out of the Snare, printed 1656. p. 30.

## xxviii The Preface.

Quaker Doctrine, as is shewn Sect. 17. and 18.] shou'd there proceed that Vertue, which shou'd infuse a heat into these Coles and Sticks (which he had gather'd together for that purpose) by which a Fire shou'd be kindled; now being confident (he goes on) I shou'd effect the Work; yea, had I been Master of the whole World, I shou'd have ventured all, with a value of no worth, upon the performance of this Deed; having laid all things in their order, as directed by that

Page 31. Spirit which moved me to the Work, I was moved to blow with my Mouth--- Expecting still that from my Life, **The Lord**, there shou'd Heat proceed with my Breath, to the lighting of the Fire.

But, in the end, not being able to effect the thing, I was extreamly troubled.

## The Preface. xxix

bled, that I, **The Christ of God**, should fail in the performance of the first Miracle, since so many Miracles were wrought by him that was a **Figure of me**. It is dreadful to repeat such Horrid Blasphemy! After this, he was tempted to mimick over in himself our **Saviour's** Agony, Crucifixion, his Death, Burial, and Resurrection, thrusting a Needle through his Thumbs, for the piercing of Christ's Body; falling down, and covering himself with Shavings of white Paper for a *Winding-Sheet*, &c. There are multitudes of prodigious Instances in the said Narrative of the incredible power of *Enthusiastick Delusion*, to which I refer the Reader. He pretended to be directed by *Flies*, in most of his

Ex-

*Extales.* This minded me of the *Etymology* of *Beelzebub*, which signifies, *The God of Flies.*

But to go on: *James Naylor* wrote an answer to *Toldervy*, call'd *Foot yet in the Snare, &c.* printed in the same Year 1636. To which *Toldervy* reply'd the same Year, and call'd his *Replication, The Snare broken, &c.* And in the same Year again, in two Sheets, call'd, *The Naked Truth, &c.* he made a sort of a half *Vindication*, and half *Recantation*, not of the *Matters of Fact* of his foresaid *Delusions*; (for these were undeniable) but to free the *Quakers* from the *Imputation* and *Scandal* of them; and to clear himself to have been, and still to continue a true *Quaker*, which makes the Cause much worse on their side.

*James*

## The Preface. XXXI

James Naylor, in his answer to Toldervy, makes him to be both a true Prophet and a False (like Fox's Apology before told for Milner) and where Toldervy tells of his being moved to say Thee and Thou, not to pull off his Hat, to pull off the Points at his Knees, and his Buttons that were unnecessary, and not to direct his Mind in Drinking to any, and the like **Essential** points, these things Naylor says were dictated to Toldervy by the Spirit of God: But as to his being led with Flies, to Circumcise himself, and to burn his Legs, and prick Needles in his Thumbs, and the like; these, Naylor says, were the Devil's Work. And yet they were the same Spirits which bid Toldervy do both the one and the other, and so



xxxii The Preface.

so both Good and Evil Spirits, by Naylor's Account.

But after Naylor had thus endeavoured to Vindicate the Quaker-Spirit, and to shew that Toldervy had it not like him (Naylor) in perfection, even that same Year, viz. 24. October 1656. all the Good or Evil Spirits entered into Naylor himself, and he set up to be Christ, and was Hosanna'd into Bristol, Quakers leading his Horse, strowing Branches, and their Cloths in the way, and singing Hosannah to him, and Holy, Holy, Holy, Lord God of Israel. These Quakers said, upon their Examinations, That he, James Naylor, was the Christ, that his Name was changed from James to Jesus, that he was the only begotten Son of God.

God, the only Saviour, and that they knew no other Saviour but him.

See *Ra. Farmer's Narrative of this Triumph of James Naylor, Entitled, Satan Enthroned, &c.* Printed 1657. p. 18, &c.

And James Naylor, upon his Examination, would not disown any thing of this: But Justify'd, and own'd it, in Terms Equivalent, p. 14.

But this was Threatning to the Great **Fox**, who pretended to be the Christ himself.

Naylor was but **Fox's** Disciple. And now was setting up to be above him, to be his Lord and Master. And being thrown into Gaol for that his Blasphemous Cavelcade, G. Fox, and his Myrmidons watch'd their time, run down Naylor, who was, at last, brought upon his Knees before **G. Fox**: Confessing his Error, &c.

b

Thus

Thus he who, but a day or two before, thought to justify the Quakers, from the False Spirit of John Toldervy, and his Quakers; was Condemn'd himself for a False Spirit by other Quakers.

That nothing might be wanting for the full Conviction of that Cursed Spirit which Possess'd them both; and G. Fox as much as either of them, and his followers, in their several Measures.

Many more Instances might be added to Gilpin, Milner, Toldervy, and Naylor, of Quakers, in an high Degree, Possess'd with the Devil. There have not been, among so many of all Mankind, such a number as of these Quakers that have run quite Mad; of whom Catalogues might be produc'd. For their Principle is little short of Madness. Reading the  
Story

## The Preface. xxxv

Story of Toldervy one night to as sober a Quaker, as, I believe, is of the Number, he own'd, that he had many times sat alone, expecting of Revelations. So very Susceptible do the Quaker Principles make Men of the wild Impressions of Enthusiasm! None of them have yet been able, to give us any, Mark whereby to distinguish betwixt their Explanation of the Light within, and the mere strength of Imagination, which, in its Excess, is Madness. And they having Encourag'd this, beyond all other sorts of Enthusiasts, consequently, more of them have been carry'd to the height of it.

And thereby, their Reason (the Seat of Religion) being thoroughly disturb'd, they have been laid open and Fenceless to the downright Possessions of Satan; not only in the Opinion of those that Scoff at it, as G. Fox says

## xxxvi The Preface.

in his Journal above Quoted; but forc'd to be confess'd by themselves, by the Best of them.

That part of **FOX's** Journal, wherein he thus complains of their **monstrous** Quaking, &c. to be construd as Witch-Craft, and the Power of the Devil, is said to be wrote in the Year 1655. in the very height of their Inspiration. Which began in the Year 1650. and went on Trembling and Quaking, in most Prodigious manner, till the Restauration, An. 1660. since which time (the Nation having recover'd some sense of sobriety) their strange and Enthusiastical fits of Quaking have been, for the most part, left off by them; or their Numen which Inspir'd them, has forsaken them; and there is now seldom any such thing to be seen among them. **But** **They too** pretend to be Sober!

What

## The Preface. xxxvii

*What! Are they asham'd of their former Quaking? Or have they not now so great a Degree of Inspiration as they had before?*

Patrick Livingston, one of their Preachers, makes a very pleasant Excuse for this, in his Plain and downright Dealing with them that were with us, and are gone out from us, p. 10. when Physick is given to the Body (*says he*) is it not to work terribly, that it may Purge the Body?

*See the 3d Part of the Quakers Quibbles, Sect. I p 4. 1675.*

And when all is Purged out, the Physick leaves working, and the Body is still. Were not all the **Breakings** and **meltings**, and **Terrible Shakings** and **Quakings** of **Friends Bodies**, to Purge out sin, and to bring to **Stillness**, **Coolness**, and **Calm-**

b 3



## xxxviii The Preface.

**Calmness** of Mind?..... Now when **Terrible Shakings, Breakings, &c.** were, they were but for a **little time**, and so were **quickly** gone again, and the **Voice of the Lord** was **not distinctly discern'd** there, but these were that sin might be **Purged out**, and then the cause of **Terrible** **Potions** was taken away; and the **stillness** being come, that's a **durable** thing, a **solid** Condition; and **here** the Mind is brought into a **Capacity** to discern the Voice of the Lord; whereas in the time of the **violent motions**, the Mind was so **hurry'd**, and **lost** with the **Rage** of the **Enemy**, so that there was not a **clear Discerning** what might be done, or left undone in many things.

## The Preface. xxxix

And this he gives as an Answer to those **modern** Quakers, who were offended that this Spirit of Quaking, had Ceased among them, and objected that because the **mighty motions** of the **Bodies** of **Friends** are **Ceased**, and **Friends** are **still, cool and quiet**, therefore that the **same Power** is not in **meetings**--- and they cry, **Where is the Power that was at first?**

Now here is a Comparison made betwixt the State of the Quakers from 1650, to 1660; and from thence to this time.

The first State, was their time of Physick, they were those Ten long years in Purging out their Sin. And their Terrible Potions of the Spirit wrought violent Convulsions in their Bodies, of Tremblings and Quakings, to the Admiration of all Beholders!

## xl. The Preface.

*But there was worse than that. For, as Livingston here Informs us, during these Extatick years, they were not in a Solid Condition, and the Voice of the Lord was not distinctly discerned among them, their Mind was so Hurry'd and Toss'd, so that there was not a Clear Discerning what might be done, or left undone in many things. This is a very sad Reckoning! For what now will become of the First Quaker Infallibility set up in these same Ten Quaking Purging years, to Discern between Truth and Error, between every False and Right way, and which Perfectly Discover'd to them the true State of All things? And that not only to G. Fox, or some of the Chief of them, but to every one of them in Particular, as you will see hereafter, Sect. X. p. 72, &c.* It

## The Preface. xli

*It seems that these Hurryings and Tossing, for the first Ten years, did not come from the Holy Spirit of God, because, Livingston says that they Hindred the Discerning the Voice of the Lord. Whereas the Extasies of the Holy Prophets did most perfectly discover to them the Voice of the Lord, and what was to be done, or left undone.*

*But Livingston says plainly, that they (the Quakers) were Hurry'd and Toss'd thus by the Rage of the Enemy : That is, of the Devil. And that it was this which hindred them from the Clear Discerning of what might be done or left undone in many things. For surely, no Inspiration from God could Hinder this. And I hope no Quaker **Now** will say that the Extraordinary Commoti-  
ons*

## xlü The Preface.

ons of the Holy Prophets of Old, were caus'd by the Rage of the Enemy; when the Scriptures tell us plainly, that they were caused by the Extraordinary Impulse of the Spirit of God. Those caused by the Rage of the Enemy, the Quakers have Vindicated to themselves. And as a farther Demonstration of it, it is apparent that since their Extraordinary Quaking Fits have ceased, they have (many of them) return'd to a more Sober Mind. And the Wisest of them now seek to Cover and Palliate, all that they can, the Madneſs and Extravagance of their first Quaking State.

But they will not yet Condemn it. Nay, ſometimes (for they are all made up of Contradictions) they will ſupport it, and plead for it. And that not only

## The Preface. xliii

ly as an Extraordinary Inspiration for some time; but as an Holy Duty. And if it be such, it must bind for ever.

Sam. Fisher, in his *Rusticus ad Academicos*. Exercit. 2. p. 18. says, As for that **Holy Duty** it self of **Quaking**, which as Blind a Guide, and Brute a Beast as Thou (thus he treats Dr. Owen, in the Quaker **Courtly** Dialect) art in speaking evil of, &c.

Now if it be an Holy Duty, then are the Present Quakers fallen from their Duty, and from their Holiness.

If it is an Effect of the Extraordinary Inspiration of God: then have not the Present Quakers such a Degree of the Spirit as the First Quakers had, which I suppose they will not be willing to own. For then there will  
be



be Degrees in their Infallibility :  
And if it be once coming Down  
Stairs---

But if (as in truth it is) that their  
Quaking and Shaking proceeded  
from a strong Possession of the Spirit  
of Enthusiasm, it will follow, that  
all was a Delusion then ; and must be  
so still, while our Modern Quakers  
take upon them to Justifie those who  
went before them, and their Doctrines.  
And, by G. Fox's Sentence above-told,  
all Was and Is **Conjuration**, and  
their Quaking was the Possession of  
the Devil, and the Quakers now are  
Inspir'd by Him, and are False Pro-  
phets, Diviners, and Conjurers.  
And this, as G. Fox teaches, must  
certainly be so, if they have spoken a-  
ny thing, not only Against the  
Word of God ; but if All that they  
have

## The Preface. xlv

have said was not spoken from the Mouth of the Lord. Even to make it Heathenism and Idolatry to have the Image or likeness of any Creature in Heaven or in Earth painted upon a Sign. But

*See a Treatise of G. Fox's, which was surnam'd Iconoclastes. And an Order of his Printed at the end of Tyranny and Hypocrisie, 1673.*

only a Bed-Staff, Fire-Shovel, Saw, Fork, or the like of Man's making: And where he Preaches against Skimming-Dish-Hats, Unnecessary Buttons on Coats or Cloaks; Slit-Peaks behind on the Skirts of Womens Waistcoats, Short Black Aprons, needless flying Scarfs, Vizard-Masks, Bare-Necks, &c. All which he Dictates as from Immediate Inspiration.

5. But

5. But because these poor misled Quakers, and other Enthusiasts among us, are made to believe that the Church of England does wholly throw off all Inspiration of the Holy Spirit, and rests only on their outward Forms; I will here briefly set down the Doctrine of the Church of England in this Point, and shew what sort of Inspiration She allows; and what it is which She rejects.

1<sup>st</sup>. She constantly Teaches, That all the Saving Graces are wrought in our Hearts by the Inspiration of the Holy Ghost: Insomuch that, of our selves, we are not able so much as to think a good Thought: And that this Inspiration is as necessary to our Fructifying, or bringing forth Good Works, as the Influence of the Sun is to the Earths bringing forth of her Fruits.

## The Preface. xlvii

*Fruits. That whatever may bear the appearance of Good Works in us, and is not wrought by this Inspiration, is not Good, nor Acceptable to God. As it is express'd in our 13th Article.*

Works done before the Grace of Christ, and the **Inspiration** of His Spirit, are not pleasant to God---- Yea, rather for that they are not done as God hath Willed and Commanded them to be done, we doubt not but they have the Nature of **Sin**.

*What fuller can be said for the necessity of this Inspiration? And if the Quakers will have this call'd The Light within, we will not Dispute with them about a Word, it is the Thing and Meaning that we Contend for.*

*This*

## xlviii The Preface.

*This is the constant Tenor of all*  
2d. Sunday after our Prayers. Al-  
Lent. mighty God, who

seest that we have no Power of  
our selves to help our selves, keep  
us, &c. And because--- we can  
do no good thing without Thee--

1st Sunday after Who seest that we  
Trinity. put not our Trust

*Sexagesima.*

in any thing that

*Easter-Day.*

we do--- We hum-  
bly beseech Thee,  
that as by thy spe-

cial Grace preventing us, Thou  
dost put into our Minds good De-  
sires, so, by Thy continual Help,  
we may bring the same to good

5th Sunday after Effect--- That, by  
Easter. Thy Holy In-

spiration, we may think those  
things that be Good-----

Grant

Grant us by Thy

**Spirit** to have a

*Whit Sunday.*

Right Judgment in all things, &c.

*And in The Ordering of Deacons, this is the first Question Demanded by the Bishop from those who are to be Ordained.* Do you trust that you are **Inwardly** moved by the **Holy Ghost** to take upon you this Office? Do you think that you are truly called according to the Will of our Lord Jesus Christ, &c. The same is Demanded in the Ordination of Priests and Bishops. And the words of Consecration of a Bishop are, **Receive the Holy Ghost**; for the Office and Work of a Bishop in the Church of God. And the Hymn *Veni Creator Spiritus* is Sung.

c

Come



# I The Preface.

Come Holy Ghost our Souls **In**  
**spire**  
And lighten with Cœlestial Fire  
Etc.

And according to this we Pray that  
God wou'd Cleanse the Thoughts

*First Collect in  
the Communion Ser-  
vice.*

*Last Collect.*

*13th Sunday after  
Trinity.*

*3d. Sunday after  
Trinity.*

of our Hearts by  
the **Inspiration**  
of His Holy Spi-  
rit. That He wou'd  
Prevent and Fur-  
ther us, in all our Works. And  
that of His only  
Gift it cometh, that  
we do unto Him True and Lau-  
dable Service. Nay, not only our  
Works, or Prayers  
but that our very **De-**  
**sire** to Pray is his Gift. We Pray  
for

## The Preface. li

for Persons to be Baptized, that God  
would Wash them  
and Sanctifie them

*Baptism.*

*1st Collect.*

with the Holy  
Ghost. And our Ca-  
techism teaches, that

*Catechism.*

we are not able of our selves to  
walk in the Commandments of  
God, and to serve Him, without  
His special Grace. And lastly (for

I must Transcribe our whole Liturgy  
to name every place where the Inspira-  
tion of the Holy Ghost is Witnessed,  
and Prayed for) thus the Bishop  
Prays for Persons to be Confirmed.

Strengthen them, we beseech  
Thee, O Lord, with the Holy  
Ghost the Comforter, and daily  
increase in them

Thy manifold Gifts  
of Grace; the Spirit of Wisdom

*Confirmation.*

## lii      The Preface.

and Understanding ; the Spirit of Council and Ghostly Strength the Spirit of Knowledge and true Godliness ; and fill them, O Lord, with the Spirit of Thy Holy Fear, now and for ever.

*Here is an Enumeration of the Principal Gifts of Grace for which we Pray : And in the Exhortation before the Communion, it is earnestly Inculcated upon us, that if we be not thus Spiritually prepared, all the **Outward** Ordinance, will avail us nothing : For otherwise (as it is then worded) the Receiving of the Holy Communion doth nothing else but encrease your Damnation. And there is not one Book of Devotion us'd among us, that does not tell us the same. That the Inward is the Soul of Religion ; without which, the*

Out

# The Preface. lii

Outward part is but a Dead Carcase,  
and stinks before God: And that the  
Inward Purity of the Heart, cannot  
be wrought but by the Operation of  
the Holy Ghost, who is the only Au-  
thor of all Holiness. So exceedingly  
groundless is that mistaken Prejudice  
taken up against the Church of Eng-  
land on this point; that I do not be-  
lieve there is one Man to be found in  
our Communion so Ignorant, or so ill  
Taught, as to think the Outward  
Performance can make us accepted with  
God, unless the Inward does go along  
with it. And if the Quakers or any other  
thought that we too much neglected the  
Inward, their Admonitions and Ex-  
ample would have been well received;  
but not to accuse our Doctrine, as de-  
nying Inspiration: For this Doctrine  
of the Inspiration of the Holy Ghost,

is the Alpha and Omega of our Religion: I have shewn it in our Offices of Baptism, Confirmation, and Holy Orders of Bishop, Priest and Deacon. In our Catechisms and Common Prayers. And, as all who are acquainted with these, have taken very needless pains; at least they might think that one Quotation or two had been sufficient: But I have enlarg'd for the sake of these Quakers and other Enthusiasts, who are possess'd with the most False and Violent Prejudices against our Doctrine and Worship; and then are strictly forbidden so much as to look into our Liturgy, Articles, or Homilies, whereby to undeceive themselves; and are led in as Blind and Implicit a Faith in their Leaders as any is to be found in the Church of Rome it self.

## The Preface.

IV

If they think I have wrong'd them, let them then be persuaded to Read, and Judge as they shall find. And for this particular Subject we are now upon, of Enthusiasm; as to what sort of Enthusiasm is allow'd, and what Censur'd in our Church, besides our Homilies, and Liturgy, I recommend to their serious Perusal, Dr. **Dan-**  
**mond's** Postscript concerning New Light, or Divine Illumination, which is added to his Annotations upon the New Testament. And that Excellent Sermon of Dr. Hicks, called, The Spirit of Enthusiasm Exorcised, Preached before the University of Oxford, the 11th of July, 1680.

I have briefly shewn what sort of Enthusiasm or Inspiration is allow'd and own'd in our Church:



And it is full as much as any sober Quaker can mean by the Light within. Which therefore in this Sense is not Disowned but Avowed by us. And as much stress is laid upon it as they can reasonably desire. It is made Necessary to every Good Work and Thought: And the Cause of all the Good that is in us. And we are Directed to it, to Follow and be Guided by it; and are assur'd that it will lead us to all Truth that is requisite and necessary for our Eternal Salvation. It is this which opens the Scriptures to us, and our Understandings rightly to apprehend the true Sense and Meaning of Them; and which inclines our Will to Love and duly to follow the Divine Precepts therein Commanded. If any Quaker (as I am confident all that are in the least sober-minded will)

# The Preface. lvii

will) say that this is all they mean by their Light within; then where is the Difference? Why do they break off, and separate from our Communion upon the Pretence of the Light within wherein we agree with them? What Reason have they to Censure ours, and all other Ministeries but their own? as Mr Penn says, in his Preface to Fox's Journal, p. 28. We have seen (says he) the Fruit of All other Ministeries by the few that are turned from the Evil of their Ways.

First, This is a very bad Argument: for Mens being Evil, may proceed from their own Perverseness, and not from the Fault of the Ministry. We find but about 120 that were Converted by the Ministry of Christ, in all his Life-time. Acts 1. 15.

And,

## Ivii The Preface.

And, by Mr. Penn's Consequence, this must be charg'd upon the Ministry, and as a Proof that it was not Good. And to justify rather the Ministry. Theudas, Acts 5. 36, 37. who got about 400 to follow him; and Judas of Galilee drew away Much People.

But Secondly, This is a most Uncharitable Presumption, and the Height of Spiritual Pride, to Condemn All the World but themselves. While they cannot deny that there are many in other Communion of Sober, Honest, and to all appearance, Religious Conversation. But that is no matter! It is all Formality in them! The Quakers only have the Spirit, and truly follow its Inspirations, or the Light within! Therefore Mr. Penn, in the same Page of his Preface, Censures ours  
(with

(with others) as A Dry Doctrine  
Ministry. That can reach but  
the Ear, and is but a Dream as the  
best. And p. 21. They (the many  
Ministries in the World) declare of  
Religion, say many things of  
God, Christ, and  
the Spirit, of Holiness and  
Heaven, &c. But which of them  
All--- ever directed a Man to a  
Divine Principle, or Agent,  
placed of God in Man, to help  
him, ~~or minister~~ but no more

*An Answer,* which of them has  
not? No one that I know of. Did  
any ever yet deny The Candle of  
the Lord, searching the In-  
ward Parts? Prov. 20. 27. I have  
sufficiently Vindicated the Church of  
England in this. And the Sects  
amongst us, Presbyterian, Independ-  
dents,

# 1st The Preface.

dears, Anabaptists, and all the  
down to Muggleton himself, have  
up upon great Pretences to the Spirit.  
But Mr. Penn says that his only  
Word, none Feel or Experiment  
the Power of the Spirit but the  
Quakers! And being infallible  
we must take their Word! Likewise

*Penn Ibid. p. 39.*

That it is plainly  
possible for one  
that hath received the Word of  
the Lord, to Miss in the Di-  
vision and Application of it.  
Which is a very Pertinent Caution Mr.  
Penn bestows upon his Beloved and  
much Honoured Brethren that are  
in the Exercise of the Ministry a-  
mong the Quakers.

And if they may Miss, how do we  
know but they have Miss'd? How did  
he know they cou'd Miss, but by their  
having

## The Preface.

lxi

having Miss'd? And how does this Missing consist with Infallibility? Such Infallibility as they set up (Sect. IX. X.) and Mr. Penn, in this same Preface p. 36. For being quickned by it (says he, that is, by the **Light Within**) in our Inward Man, we cou'd **Easily** Discern the Difference of things, and **Feel** what was **Right** and what was **Wrong**, and what was **fit**, and what **not**, both in Reference to **Religion**, and **Civil Concerns**.

*Here is an Infallibility of as large a Latitude as can be desir'd! It is both Spiritual and Temporal!*

*And yet it may **Miss** in the Division and Application of The Word of the Lord! And be nothing the less Infallible!*

*But*



But will they give no Body leave  
~~to~~ but themselves? Must ~~we~~  
 be Conjurers, and ~~They~~ Apostles  
 and all for our ~~Willing~~? Is there  
 nothing too from the Mouth  
 of the Lord? If not, then G. Fox  
 has Pronounc'd them all to be Conju-  
 rers! Even **Deac George**  
 Thou who excellest them all---

6. But I shall exceed the bounds of  
 a Preface. I have shewn what In-  
 spiration or Enthusiasm is own'd in  
 our Church; which is that of San-  
 ctifying and Saving Graces. I  
 come now to speak of that Enthusiasm  
 which is Extraordinary and Miracu-  
 lous, such as the Gifts of Tongues,  
 of Prophecy, and Miraculous  
 Cures, &c.

And these Miraculous Gifts, as  
 they are of much less Value to us than  
 the

## The Preface. 111

the Saying Graces, so are they not greatly to be Covered, nor are they at all to be Pray'd for: We

*See Enthusiasm  
Exercis'd before Re-  
ted.*

must be wholly Passive, in this Case, and leave it altogether to the Wisdom of God, when, where, and how to bestow of these. But to pretend Falsely to any such Gifts, is down-right Diabolical, it is Express, Blasphemy against God; and by His Law, to be Punished with Death.

All such Enthusiasm or Inspiration is most certainly from the Devil. And therefore we must be well aware of it; and examine all such Pretences diligently; and having detected Falshood in them, to oppose them with all Zeal, to Cry aloud, and give the World warning of the Spirit of Delusion broken loose among them.

And

## Lxiv      The Preface.

*And there can be no Neuters in the War. Whoever can be Patient to see the Name of God thus openly and presumptuously **Blasphem'd**, is no Christian! has no Zeal for God nor Love for the Souls of Men; but is such a Latitudinarian Laodicean as God will Spue out of his Mouth.*

*Had the Quakers pretended to never so great Talents in Sanctifying Graces, tho' greater than they had, they shou'd never have been oppos'd by me: Because I wish to them, and to all Men much greater than they have, and daily encrease of them.*

*But when I found them pretend to Miraculous Gifts, and upon this Fund to set up Schism, and Seduce Multitudes from the Peace, and Unity of the Church; and introduce Damnable Heresies, I thought it an*  
Un-

Unpardonable Sin, any longer) to for-  
bear to warn others, and seek to unde-  
ceive the Poor and Simple; for among  
them, who are **as** stupidly as their  
Snare. The Lord Rescue them, by  
his Infinite Mercy; **AMEN** **DO** **100**  
O If G. Fox had stopp'd for the great-  
est Zeal towards God, and to the  
most Extraordinary Impulse of Spirit,  
and Experiences (in their own)  
of God; and that, upon this Evidence,  
he had been carry'd even to Excesses;  
much might have been allowed to such  
a well-intended Zeal, tho' not accord-  
ing to Knowledge. But in his Jour-  
nal p. 83. he despises such a **long**  
Dispensation, which he turns over to  
the Priests, as he calls them, who  
Disputed against him. One of them  
(says he) told me, That He cou'd  
speak his Experiences, as well as

I. But I told him, Experience was one thing; but to go with a Message, and to have a Word from the Lord, as the Prophets and Apostles had and did, and as I had done to them; this was another thing; and therefore I put it to them again; Could any of them say he had ever had a Command or Word from the Lord Immediately at any time. Thus he

And here can be no mistake. Because he puts the Distinction himself between Immediate Revelation and Inward Impulses, those ordinary Assistances or Inspirations which Good Men Experiment of the Holy Spirit of God, in their Studies and Meditations upon the Holy Scriptures, their Preaching, Praying, and other Means of Grace  
which

## The Preface. lxvii

which God has appointed. Such Experiences the Priests ow'd to G. Fox. But he pretended to further, that is, to **Immediate** Command from God, to go with such a Message, &c. as the Prophets and Apostles had. Not a **mediate** Command, by the **Mediation** of the Use and Knowledge of Scripture, Preaching, Praying, or any Human Means; But **Immediately**, without help of Scripture, or any thing else, from **God himself**, as when He spoke to Abraham, or any of the Prophets or Apostles. If George had pretended only to have Reason'd with us out of the Scriptures, we cou'd have born with him.

If Mr. Penn had contented himself to have told us of his great Knowledge in the Scriptures (not to give us



## Lxviii The Preface.

New) to have Celebrated him for  
Thousand Virtues, or for his Learning, or any other Natural or Acquired Abilities; He should have Peaceably Enjoy'd all these Trophy's (however Deserv'd) for any Pains I had taken to the contrary.

But when p. 29. of his Preface, Mr. Penn would persuade us that this **FOR** had Outward Revelations and Visions from God, upon a very high Mountain in Yorkshire, and there had his Commission given by God to go to the North, &c. This obliges us to look more narrowly into the Matter. For there is no Medium left, by this, but either that all these Nations, and all the World (to whom he directs some of his Papers) are Fighters against God in not submitting to his Message by his Prophet **FOR**: Or otherwise, that this **FOR**

was

was a Wizard, possess'd with the Devil; and that all are Deluded Fatally, who follow him, or wou'd Recommend him.

And when all this is but the Preface to Pretended Miracles, Exhibited in his foolish Legend of a Journal, as Vouchers of his Mission!

When Miraculous Gifts are not only ascrib'd to G. Fox, but to the Rabble of these Quakers, whom Mr. Penn (*ibid.* Sect. 10. p. 23.) compares to the Ancient Prophets; and tells us of their Prophecies, particularly of the **Plague and Fire of London**, in express Terms (*says he*) and likewise Particular ones to divers Persecutions (*I suppose it shou'd be Persecutors*) which accordingly overtook them, and which were very Remarkable in

## LXX The Preface.

the places were they dwelt ; and in time they may be made Publick for the Glory of God.

But, Mr. Penn, This wou'd be the best time. For one Prophecy, before it be fulfill'd, is worth twenty that are Publish'd afterwards.

Besides, People will be apt to say, that you Pick and Choose out of your Register of Prophecies ; and, having many (Most, if not All, **Cases** and **Judgments**) some must likely happen, or towards it, and that you give us only them ; but throw all those that miscarry behind the Door.

And some may suspect even Forgery, that Prophecies are Coin'd after the Facts come to pass.

Therefore, to obviate all these Objections, and to prevent the deceiving of after-Generations, who may not be

## The Preface. Part I

so well able to Examine into matters of Fact, said to be done long before their time, it is desir'd that Mr. Penhould Now Publish his Register of Quaker Prophecies, or for ever after hold his Peace.

But we must take them as he pleases to give them; and by what he has told us, we may guess at the rest. He names Prophecies of the Plague and Fire of London, in express Terms. And there he leaves us in the General, but tells not, who, where, when; that is reserv'd for after Ages, when there shall be none alive to disprove it.

But notwithstanding it is fair in us, freely to own what is come to our Knowledge, tho' the Modesty of the Persons concern'd, might let it sleep in Generals unexamin'd.

## lxxii The Preface

Be it known then unto all Men, That one Solomon Eccles, **Quaker** Preacher and Prophet, did go Naked through Bartholomew Fair, the year before the Fire of London, with a Pan of Fire upon his Head, warning the People to Repent. &c.

But it must likewise be known, that there is not a Year, hardly a Month wherein some Quaker or other is not going about our streets here in London either Naked, or in some Exotick Figure, Denouncing **Woes, Judgments, Plagues, Fire, Sword, and Famine.** [And it was never more likely that some, or all of these may be coming towards us] nay so frequent are these Quaker-Prophets amongst us, especially in Curses (wherein they wholly Deal) that there is not a Bill of  
Mor-

Mortality wherein many of their Prophecies are not Fulfill'd. But nothing of a Publick Calamity, of any sort can come, but what is Bespoke, and Claim'd by hundreds of them.

But if the Quaker Prophets knew so particularly of the Fire of London, how came it to pass, that they were not better provided against it? For it is well known that the Quakers in London did suffer as much, by the Fire, as any of their Neighbours, and were as much Surpris'd by it. As themselves have confess'd.

But worse than all this. When Thomas Ebbit, another

Tyranny and Hypocrisie Detected, 1673. Sect. 16. p. 38.

Prophet of theirs, came out of Huntington-shire to London, a day or two before the Fire (as a Quaker tells us the Story) to warn them of it; the Quaker



## LXXXIV The Preface.

Quaker Sanhedrin of their Elders at London took him to task, and having Examined his Gifts, rejected him and did almost persuade him that it was a **Delusion**. As that Quaker Author words it. And so refusing to take warning, they shar'd with others in that Judgment.

But now as to Solomon Eccles (who, I suppose, is the Prophet Mr. Penn points at) I refer the Reader, for a Taste of his Prophetick Talent, to what follows of him, p. 109, 110.

But Mr. Penn has liberty to produce any other Prophet he thinks fit, upon this occasion. And he shall have a fair Hearing.

7. But it is not to be omitted, that none of their Prophets told more expressly of the Fire of London, than did Oliver's

Oliver's Porter, <sup>and</sup> great notice was taken of it; and I can produce those who heard him Proclaim it Publickly: That is, General Threatnings of Fire, &c. He knew as little as the others; but when the Fire happened, then these General Sayings of him and others were thought of; and who pleas'd might think them Prophets. Here let me intercede for a little Acquaintance of mine, and one very well known to Mr. Penn, that he may not be forgot, nor lose his Place in this College of the Prophets.

And he shall produce as good Vouchers for his Gift of Prophecy, especially in Cursing, as G. Fox himself, or any Quaker ever was in England. His Name is **Lodowick Muggleton!** Who Pronounc'd a Curse against several Quakers by  
Name,

## lxxvi The Preface.

Name, some of whom, (Jos. Coale  
one) died soon after. Which he at-  
tributed to the weight of his Curse  
and urges as a Proof of his Prophe-  
tick Spirit. And it was as good  
one as that which G. Fox tells in  
his Journal, p. 488. That Baron  
Weston died soon after he had fallen  
into a great Rage against Me, says  
G. Fox: But Muggleton has many  
such Miracles to shew, and is a Li-  
beral Cursing Prophet, next to the  
Great Fox, who must always have the  
Preheminence. But Muggleton  
Claims the Second Rank of Wor-  
thies.

And one of his Disciples told me,  
that they had a Register of his Pro-  
phecies, which in due time may be  
made Publick.

He

## The Preface. Ixxvii

He got his Inspiration about the same time with George Fox, and both equally Qualified. Fox, a Journey-Man to a Shoemaker (which Mr. Penn does not mention, but makes him keep Sheep, as a just Figure of his after Ministry and Service.) And Muggleton a Taylor: And as they were equal in their Endowments, so the ground and occasion of their Enthusiasm was the same. That is, **Despair.**

For so G. Fox tells of himself, in the beginning of his Journal (p. 3, 4, 5, 8, &c.

And I had it as to Muggleton, from his own Mouth, long before Fox's Journal was Printed.

And their Case was so exactly the same, that when I read the Journal,

it seem'd a very Repetition of M<sup>r</sup> M<sup>r</sup>gleton's Story, as he told it to me.

They were both so deeply seized with Despair, that, like the Possessed Man in the Gospel, they forsook Human Conversation, and Retir'd into Deserts and Solitary Places, where they spent whole Days and Nights alone. And Fox tells p. 5. That when Physicks was Prescrib'd him for this, and Bleeding, they cou'd not get one Drop of Blood from him either in Arms or Head (tho' they endeavour'd it) My Body (says he) being, as it were, dry'd up with Sorrows, Grief and Troubles, which were so great upon me, that I cou'd have wish'd, I had never been born.

This

## The Preface. Ixxix

This was the first Instance we find of a Prophet, who submitted to be Cur'd of his Inspiration by Rhy-  
tick.

But in this sad Condition, -- and Rack of Soul, he, (as Muggleton, as he told me) wander'd about to several Priests and Professors (as he called them) seeking Rest, some Relief from his Despair; but finding none, no Advice that cou'd ease his Tortur'd Mind! he (as Muggleton) concluded the Fault to be in his Physicians (who themselves had run into Schism upon Pretence of their own Enthusiasm, and now read their Sin, in their Punishment) and therefore return'd to his House, whence he had come out, his own Disorder'd and Distracted Mind. And (as he tells us, p. 8.) when all Hopes

of Relief were



# lxxx! The Preface.

in them, and [for their sakes] all Men was gone, so that I had nothing (said he) outwardly to help me, nor could tell what to do -- In this most Dismal of all conditions, quite over-run, and given up to **Despair** (the **Blackest Fury** of **Hell**) no wonder his Brain was torn (Despair in that height, is downright Distraction, and the greatest Spiritual Madness) In this Lamentable State, the least glimpse of Comfort, the smallest Respite from these Intolerable Pangs seem'd Heaven, and Paradise to him. Now was I come up in the Spirit (says he) through the **Flaming Sword**, into the **Paradise of God**. All things were New; and all the Creation gave another smell unto me than before, &c. This

## The Preface. Lxxxi

This does lively express the Mad joy which a Despairing Soul does find in the least Shadow of Relief, in one Drop to cool a Flaming Heart! And then Fox being Prodigiouſly **Ignorant**, took every new Thought that came into his mind (tho' common to almost all the rest of Mankind) to be no less than Immediate **Divine** Inspiration; that this was the very Voice of the Lord to him, that thus The Lord had spoken to him, as he Blasphemously boasted, in things, which every body of Common Sense knew as well as he: But his Ignorance made him think it a Secret to all Humane kind; and the very Thought of it was worthy to denominate him a **Prophet** sent from God; and Exalted him to the height of Spiritual  
e Pride;

Pride; and many other Devils entering in with him, to his House ready fitted to receive them, his Poor, Ignorant and Deluded Heart, his last state became worse than the first.

Thus p. 5. He tells as a wonderful opening (to repeat his Cant) which The Lord gave to him; and sets down as a most Extraordinary Discovery, no less than Miraculous in Magnificent manner. Thus: About the beginning of the year 1646. (say he) as I was going to Coventry, and entering towards the Gate, a Consideration arose in me, how it was said, That **All Christians are Believers**, both **Protestants** and **Papists**. And the Lord open'd to me, that if all were **Believers**, then were all **Born of God**. Here was a mighty Discovery!

## The Preface. lxxxiii

At nother time (he goes on) as I was walking in a Field, on a First-day Morning, The Lord opened to me, That being Bred at Oxford or Cambridge was not enough to fit and Qualifie Men to be Ministers of Christ: And I stranged at it, because it was the Common Belief of People. But I saw it clearly, as The Lord opened it to me; and was satisfy'd; and admir'd the Goodness of the Lord, who had opened this thing unto me that Morning.

Now this extraordinary Opening, which this Cunning Fox so stranged at, because, as he thought, it was the Common Belief of People, was never the Belief of any one Man in the World, that was not in a Fit of

## LXXXIV The Preface.

Distraction as great as P<sup>r</sup> Job  
him, or his Neighbour Muggleton.

For did ever any Man, in his right  
Wits, say, That being Bred at Ox-  
ford or Cambridge, was **enough**  
make a Man fit to be a Minister of  
Christ? Then cou'd no Bishop re-  
fuse to Ordain any Man that  
Bred at Oxford or Cambridge.

is true, That Learning is a Great  
and (without Miraculous Endow-  
ments, such as were given to the Pro-  
phets and Apostles) a Necessary  
Qualification to fit a Man to be a Mi-  
nister of Christ, so as to be able  
Discharge his Office with Profit  
Advantage to his Flock: And  
Learning is generally to be had  
Universities and Schools; and  
this Cobler and his Brother Botcher  
had been Bred at Cambridge or Ox-

ford

## The Preface. LXXXV

ord, in all Probability, the Nation had  
been freed from both these Mad-Men.  
They had not been so Mad, so sottishly  
ignorant, as to take the Commonest  
Notions in the World for such Won-  
ders, such **Supernatural** Reve-  
lations; and to have Magnify'd them-  
selves above all Man-kind, for what all  
Man-kind knew better than they did.

Fox had never Recorded it as such  
wonderful opening, what he tells  
6. At another time (says he) it  
was opened in me, **That God**  
**who made the world, did not**  
**well in Temples made with**  
**hands.** And this at the first  
(says he) seem'd a strange Word.  
**Rightly strange!** Fox, it seems,  
did not know before but that God  
dwelt in a Church, as a Man does  
in a House, so as to be lock'd up, and



## lxxxvi The Preface.

to be no where else when He  
There! This is a worthy Man to me  
a Prophet of. And these are No-  
ble Discoveries that he has made  
And such are all his Discoveries  
all his New Light. Even this Fun-  
damental, Distinguishing Prin-  
ciple of the Quakers, of the  
Light within, that is, as all the  
ber of them do Now pretend to ex-  
plain it, and say that Fox here  
meant no more by it, than that we  
not only to look to Christ With-  
us, and, by a meer Historic  
Faith, to Believe that He D-  
Rose, &c. for us; But that we  
receive the Influence of His  
Spirit, Within us, in our Hearts  
and that this is it which does Enlig-  
and Sanctifie us, &c.

## The Preface. Ixxxvii

*And this no Sober Christian ever yet did deny. So that, if this be all they mean by it, Fox brought no New Principle into the World; no more than all the Christian World knew and believed. Only he was Ignorant of that. And his own Gross Ignorance is all that he has Discover'd to us.*

*But he, being thus prepared, came at last to be fully Possess'd with the Spirit of Enthusiasm; and whatever roving Imagination (which is strongest in Mad-Men) took place in his Head; He did Dictate it forth as the Immediate Command of God; And perhaps (for who knows the Length which **Enthusiastick** Madness may run!) Might come at last to believe himself.*

*When the Lord (says he, p. 24.) sent me forth into the World, He*

**Lxxxviii      The Preface.**

for-bad me, **To put off my hat to any**--- And I was required to **Thee** and **Thou** all Men and Women.

*Such Hideous Stuff is all the rest of that Journal! And perhaps when Muggleton is dead, some of his Disciples, may, after this Example, give us a Legend of his Mission, Life, and Miracles: Which will be nothing behind this of his Colleague **For**: For he began in **Black Despair**, as the other; and both carry'd it on with the most Ignorant and Wild **Enthusiasm** that, it may be, was ever heard of.*

*There was a third Prophet, of the same Grass, who might have gain'd as many Profelites, and been as Famous in his Generation, as either of these, but that he was hindered from Travel-  
ing,*

## The Preface. lxxxix

ing, by the Temptation of a very Convenient and Proper Lodging provided for him in Moor-fields. His Education and Accomplishments were equal to the others; but he came to greater Preferment; He was by Profession a Porter, to which he was advanced in Oliver's Court. Where having learned to Cant, in the then Mode, he Commenc'd an Enthusiast Preacher, and (as Fox) never Recover'd to the day of his Death. He cou'd quote Scripture as Fast, and to as little Purpose, as either Fox or Muggleton: Nor did he want his Disciples.

I was one day making a Visit to him, with the rest of his Collegiates; and upon a Grass-Plat before his Window, which was the End-Room of the Buildings next the Postern; I saw

## xc The Preface.

saw some Women, very busie with their Bibles, turning to the Quotations, and he Preach'd to them out of the Window: and they did Sigh and Groan, and shew'd as strong motions of Devotion as cou'd be seen at any Quaker Meeting. I thought indeed they belong'd to the Family; and told the Keeper, that he ought not to dispose of these so near one another, but should separate that Preacher and his Congregation, because they fed one another's Madnes: But he told me that he had Charge of none but the Preacher; and that there often came Persons to hear him Preach, and would stand many hours under his Window, with great signs of Devotion.

This gave me the Curiosity to speak to one of these Women, a Grave sober-like Matron, and I ask'd her

what she cou'd Profit by hearing that Mad Man? She with a Compos'd Countenance, and as Prying my Ignorance, Reply'd That Follus thought Paul was Mad. Which made me Reflect, that there were several sorts of Madness; and what ill luck some Mad Folks had to be Clos'd up, whilst others went about the streets.

This, and not Prisons, had been the proper Lodgment for Fox and Muggleton (who boasts too of his Sufferings) as well as Oliver's Porter.

But (if there cou'd be any Diver-  
sion in Madness) it wou'd make one  
Merry, to behold the Civil War,  
as there was constantly betwixt Oli-  
ver's Porter, and the other less Mad-  
Men, who call'd him Mad, and he  
call'd



call'd them Wicked and Prophane,  
and Pronounc'd Curses against them  
In the Name of the Lord, for  
Despising his Gifts and Mission; so  
do the Quakers and Muggletonians  
**Curse** one another bitterly; and call  
one another Serpents and Sorcerers.  
I have heard a Quaker say, that  
Muggleton deserv'd all that he met  
with, that is, New-Gate, Pillory,  
and his Books Burn'd; because, said  
the Quaker, he was a Deceiver of the  
People. And Muggleton says the  
same of them; and that Fox met  
better Treatment than he deserv'd.  
And the Authority of the one is as good  
as the other. And there we leave them.  
But this I must say, that Mug-  
gleton sticks truer even to Fox's  
Principle of Enthusiasm, than ei-  
ther Fox himself or his Followers.

For

## The Preface. xciii

For **Fox's** Chief and only **Prin-**  
**ciple** was, at first, to Direct Men  
to the Inward Anointing, and that  
They needed no  
Man to teach them; See his Journal, p. 5, 31, and 171.  
but as the **Anoin-**  
**ting** teacheth them. Therefore  
that they shou'd come off from all  
Mens Teaching unto God's Tea-  
ching: For that God was come  
to Teach His People Himself. But  
Fox wou'd not trust to this; for he  
went about Teaching outwardly, and  
has Erected an **Outward** Church-  
Discipline and Authority to over-  
rule that **Anointing**, if it prove  
Refractory. And though they have  
rejected the Sacraments, as **Out-**  
**ward** things; yet they keep up an  
**Outward** Ministry and Prea-  
ching; which are more Inconsistent  
with

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with their Principle, of Reducing all to the Inward, and waiting for the Lord, in silence, within, &c.

But Muggleton has no **Outward** either Sacraments or Teaching, nor any **Outward** Worship, or Assemblies for any thing Relating to Religious Matters; But leaves every Man Free to follow his own Impulse. and to an **Universal** Liberty of Conscience. If any Embrace his Principles, Welcome. If not, let them go.

This is true Liberty of Conscience. And sticking to the **Inward** Principle.

With which the **Quaker**, Preaching, and Church-Discipline, is altogether Inconsistent; even as at first Taught by themselves.

How

## The Preface.

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However Muggleton and Fox must be allow'd to be Brethren; (tho' not in equal Perfection) because they both set up to Destroy the Outward, or whole Body of Religion; and Reduce it all to a Skeleton or a Ghost, upon Pretence of giving Preference to the Spirit or Inward part of Religion (which none denies) as if one should Destroy the Cask to Preserve the Wine, upon Pretence that the Cask is no part of the Wine.

But these two Mad-Men, Fox and Muggleton, being totally Ignorant of this, thought themselves Spiritual, by running down all Outward Forms; And both their Inspirations came from the same Author, The Father of Lyes, who, in that Hurricane of Schism and Rebellion, got an Act of Parliament for Toleration

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ration and Liberty of Conscience  
to sow his Tares at Noon-Day, with  
Doors open, &c. and he made full  
use of his Liberty. He enter'd into  
the Herd of our Swine, the Beasts  
of the People; and drove them over  
Precipices of Enthusiasm, to Pe-  
rish in the Ocean of Heresie and  
Error. Amongst these Jannes and  
Jambres, **For** and **Muggleton**,  
were Chiefs of greatest Note. But  
**For** has got more Followers; and  
of late, some, tho' very Few, of  
more Sense and Learning. Whose  
Labours have rendered their Cause  
much more Deform'd; like a Monkey  
Dress'd in Mans Clothes, and set on  
Horse-back; or, as a Jewel hung to  
a Swines Snout. The Jargon was  
something agreeable to the Enthusi-  
asm of Mechanicks; both alike in-  
telligible!

telligible! But to see it Dress'd up  
in the Guise of Learning, and set off  
in Mr. Penn's Elegant Style-----

'Tis such a Sight! And it has  
undone them, by Discovering them:  
For being now made to speak Sense, they  
are capable of being answer'd by Reason:

8. But Nothing so Diverting as to  
see them sick of their Prophecies,  
and shue them up again, when they  
happen to interfere with their Interest.  
How they endeavour since 1660, to  
stifle and conceal the Flattering  
Prophecies they gave to Oliver,  
and the Cursed ones against the King  
and Cavaliers. But in the Re-printing  
the Works of their Prophets since  
1660, they leave out these **Now** un-  
favorable Passages. Their Infallibility  
needs an Index Expurgatorius as  
well as that of Rome: through which,  
we suppose, George Fox's Works are



to pass, which are design'd as a Second  
 Volume to this Journal. Of the  
 Cleanly Art, they have given us a  
 fair Specimen in the Re-printing of the  
 Works of Edward Burroughs,  
 one of their main Pillars or Posts,  
 wherein they leave out at p. 100. the  
 following Prophecies, which he di-  
 rects thus, To all you who are and  
 have been always Enemies to the  
 very appearance of Righteousness,  
 who are called **Delinquents** and  
**Cavaliers**. And he holds forth to  
 them, as follows. **Thus saith the**  
**Lord**, my Controversie is against  
 you----- And you are become  
**Cursed** in all your **Hatchings**  
 and **Endeavours** (i. e. to Restore  
 the King) and from time to time  
 my Hand hath been against you  
 in Battel,----- Your **Kings** and  
**Princes** and **Nobles** have been

## The Preface. xcix

cut off in Wrath-- You are given  
to be a **Curse** and a **Desolation**,  
and a **Prey** in **Houses** and **Lands**  
and **Persons**, to them whom I  
I have raised up against you, (i. e.  
**Oliver Cromwell**) and then he  
goes on to Prophecie for the Future, in  
these words. And you and your  
**Kings** and **Lordly Power** (by  
which you have thought to Exer-  
cise **Lordship** over my **Heritage**)  
shall be **Enslaved** by the **Devil**  
in the **Pit** of **Darkness**, in  
**Everlasting Bondage**, where  
he shall **Reign** your **Lord** and  
**King** for Evermore. These are  
the mildest words they can bestow!  
**Pillars** of **Fire** and **Smoke**, like the  
very opening of the **Infernal**  
**Pit**! In all whose **Caverns** there  
lodges not a more **Furious** and **Cursed**  
**Spirit** than that which **Inspires**

these Prophets of the Quakers,  
whose Breath is Fire and Brimstone!

That Book of Burrough's out of  
which I have Quoted what is above,  
bears this Title, A Trumpet of the  
Lord---- or Fearful Voices of  
Terrible Thunders, uttered from  
the Throne---- Declared and  
Written by a Son of Thunder, &c.  
1656.

How does it make ones Hair stand  
on end! And how ought it to raise the  
Indignation of every Christian, to  
see such a Blasphemous Wretch,  
Pretend that all these his Hellish  
Thunderings were Uttered from  
the Throne of God! To see him  
begin in such a Stile as this. By Or-  
der and Authority (says he) given  
unto me, by the Spirit of the  
Living God, King of Kings,  
and

## The Preface. ci

and Lord of Lords, the 31.  
day of the 10th Month, in the  
Year of the World's Account,  
1655. about the 4th Hour in the  
Morning, when my Meditations  
was of my God, upon my Bed,  
in Kilkenny City in the Nation  
(he wou'd not say Kingdom, that  
was too Monarchical, at that time  
of day) of Ireland, at that time,  
**The word of the Lord came**  
unto me saying, Write my Con-  
troversie with **All the Inhabi-**  
**tants of the Earth,** unto **All**  
**sorts of People,** as I will shew  
thee; by this same **Authority**  
and **Commission** Declared, this  
I send unto you, the Tribes of  
the Earth, and this upon your  
Heads shall stand for ever, &c.  
Given under my Hand, and Sealed

by the Spirit of the Eternal God,  
E. B.

And he Stiles himself thus in the  
Title Page. By one whose Name  
is truly known, by the Children  
of the same Birth, but unknown  
to the VWorld, though it be call-  
ed **Edw. Burrough.** This was in  
Imitation of our Saviour, who said  
that the VWorld knew him not.

And among the Curses with which  
this Fury-Prophet loads all the  
Tribes of the Earth, he bestows what  
is above Quoted, and more, upon the  
King and Cavaliers, p. 9. where  
he tells those who suffer'd for the  
**King**, it is not for well-doing  
that ye suffer, but my Hand is a-  
gainst you, and my Judgments  
are upon you. But this whole Chap-  
ter of Burrough's Trumpet, not  
with

## The Preface. ciii

withstanding of its being founded forth by God's Express Commission, and Sealed by the Spirit of the Eternal God, in the year 1655. was stifled and superseded, by these same Prophets, in the New Edition of Burrough's Works, 1672.

It seems tho' they care not for Fighting themselves, they can blow the Trumpet to others.

As they did to Oliver effectually, Oh Oliver (says G. Fox to him) arise and come out-----

For thou hast had Quakers Unmask'd  
p. 4.

Authority, Stand to it--- nor let any other take thy Crown--- and let thy Soldiers go forth with a free and willing Heart, that thou may'st Rock Nations as a Cradle--- This is a Charge to thee, in the presence

f 4



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sence of the Lord God, &c.  
And he further Charges Oliver,  
not to turn Sober Men and True  
Hearts out of his Army. So that  
it seems they esteem'd Fighting a  
Lawful and a Good thing, (in a  
Good Cause) because they thought it  
consistent with Sober Men and  
true Hearts.

But since 1660, it is an Anti-  
Christian Doctrine!

One of the Orders given forth  
by their Yearly Meeting, 1693.  
Commands, That none shou'd car-  
ry Guns in their Ships.

They wou'd take it ill to have their  
Doctrine in Pensilvania return'd up-  
on themselves Here.

For There they Presented G. Keith,  
as endeavouring to subvert the Go-  
vernment, which by their Law is  
Death

## The Preface.

CV

Death, because that in the 9th and 10th Articles of a Paper be There Published, called An Appeal from the 28 Judges, &c. be Queried whether it was consistent with their Principle against using the Carnal Sword, to Arm the Indians against one another, and to hire Men, and give Commissions, to Fight, for recovering a Sloop, some Privateers had taken from them.

This they inferred to be, by consequence, a subverting of the Government; because, without using Force, upon occasion, their Government, indeed, cou'd not be supported. And therefore they Seiz'd and Imprison'd the Printers and Publishers of the said Appeal: And had not the Change of Government, which happen'd soon after (Coll. Fletcher being sent Governor thither, and superseded the Quaker

Quaker Governor) put an end to that Prosecution; it might have cost them their Lives; for their Mittimus (which is Printed with the said Appeal) is for designing to subvert the Government. And it is signed by several of their Ministers, who are Justices of the Peace there.

But now, is not Force of Arms necessary to support the Government in England as in Pensilvania?

And is not the consequence as Dangerous Here, of Decrying the use of Arms as unlawful to Christians?

But it is plain that they are not against Force of Arms, when it is like the Quarrel. For they did not encourage Oliver and the other Rebels, but they fought themselves against the King, if you will believe G.F. in his Letter directed To the Council.

## The Preface. icvii

Officers of the Army, and the  
heads of the Nation, and for the  
inferior Officers, and Soldiers to  
read, 1659. *Complains of many*  
*Quakers, being Disbanded out of the*  
*Army, and that for being Quakers, tho'*  
*they were good Fighters. These are his*  
*words, p. 5. And many Valiant*  
*Captains, Souldiers, and Officers,*  
*have been put out of the Army*  
*(by Sea and Land) of whom it*  
 *hath been said among you, That*  
*they had rather have had one of*  
*them, than seven Men, and cou'd*  
*have turn'd one of them to seven*  
*Men; who because of their Faith-*  
*fulness to the Lord God, being*  
*Faithful towards him, it may be*  
*for saying **Thou** to a Particular,*  
*and for wearing their **Hats**, have*  
*been turn'd out from amongst you.*

*Here*

Here it is plain that they were Quakers while they were in the Army because, by this, they were turned from being Quakers, for saying *Thou* and not taking off their Hats.

And that they were willing to be continu'd longer in the Army; because G. Fox, here, complains of their being Disbanded, as wrong done to them and to the prejudice of the Army, and the Good Cause.

And p. 6. says he, Oh! How are Men fallen from that which they were at first, when thousands of *Us* went in the Front of you and were with you in the greatest Heat, who looked not for the Spoil, but the Good of the Nation and now thus shou'd be served by those that are set down in the Possession of the Spoil of our Enemies.

tes, that they shou'd requite  
us so in the end!

And p. 2, 3, and 8. He encoura-  
ges them to set up their Standard at  
ome, and then to fall upon the  
ark, and pluck up Idolatry, &c.  
Here is using the Carnal Sword  
some purpose!

But if you wou'd know in whom  
they make it unlawful to use the Sword,  
tells p. 4. where he threatens that God  
will overturn the World, and all  
the Powers of the Earth, and all  
word-Men, **that be not in his**  
**power.** that is, the King and the  
avaliers, whom they Danna to the  
of Hell, as I have shewn.

So that instead of their disowning  
the use of the Sword, their true mean-  
ing is, That none have a Right to it  
at themselves.

Only



Only they are not to pretend  
till it may be of use to them. ni of  
But that they have not given  
their Right to it, is plain by A De-  
claration from the People, call  
Quakers, to the present Distracted  
Nation of England, Printed  
This was Wrote by Edward  
rough, in the Name of all the Quak-  
ers, and it is Subscribed by Fifty  
of the Principal Leaders of  
There, at the end of p. 3. They  
us fair warning; We are directed  
(say they) to the Wicked, we  
must be their Fear; for we  
Chosen the Son of God to be  
King, and he hath Chosen us  
be his People; and he might Com-  
mand thousands and ten thousand  
of his Saints at this day, to Fight  
in his Cause, he might lead the

# licen

forth and bring them in, I will give  
them Victory over all their Ene-  
mies, and turn his Hand upon all  
their Persecutors. But then they say  
*p. 9.* We cannot yet believe that  
he will make use of us in that  
way; though it be his only Right  
to Rule in Nations, and our  
Hereditary Possession of the uttermost  
parts of the Earth; but, for the  
present, we are given up to Bear  
and Suffer, *or* This is plain Language.  
They will not yet take Arms; nor for the  
present; nor till they see their time.  
But they have entered a Caveat to se-  
cure their Right and Title, till  
they think fit to set up their Claim  
for their Hereditary Possession of the uttermost  
parts of the Earth. But this is a  
Secret, and to be kept under their  
Thumb,

Thumb, for the present:  
 therefore, in their New Edition  
 Edward Burrough's Works, Anno  
 1672. This Passage is left  
 (with others against the King, &c.  
 But no ways Disclaimed, or Con-  
 futed by them.

Which is now Requir'd from them  
 or otherwise they must give us leave  
 to believe, that it is their Principle  
 to take Arms, and to Fight, to set  
 their Heirship to any Kingdom at  
 pleasure, when their King (the Son of  
 God) Commands them. And they  
 believing that their Light within is the  
 very Christ, the Son of God (as  
 fully shewn in what follows) the Con-  
 sequence is, that they are free to take  
 Arms, whenever they say it is the time.  
 Or if the Mission of a Prophet  
 necessary to signifie the Command

they

their King, to Fight for Him, and  
for their own Heirship; that can ne-  
ver be washing to them: because they  
do pretend to keep up a continual Suc-  
cession of Prophets among themselves.

And the Word of every True  
Prophet, being the Command of God  
Himself, consequently whoever believes  
such a one to be a True Prophet,  
must, at his Command, think them-  
selves oblig'd to pull down any King,  
and to set up whomsoever that Prophet  
names in his Place. As Hazael was  
made King of Syria, and Jehu of  
Israel, by the Command of Elijah,  
1 Kings 19. 15, 16.

Now the Quakers do pretend to  
have still Prophets; and with as  
great a Power.

9. For by their Printed **Injuncti-**  
**ons**, from the Meeting of Suf-  
ferings

serings in London, the 18th. of the 6th Month, 1691. to the respective **Monthly** and **Quarterly Meetings** in **England** and **Wales**, for preserving and spreading Friends Books for Truths Service, among other of their Works, (to be carefully by them spread by way of Epistle, Warning, Caution, and Exhortation, they add likewise **Prophecy**. And by Canon of their General Assembly in London, the 27th of the 1st Month, 1675. they strictly Caution and Forbid to say, That the Faithful Friends Papers, which we (ye they) testifie have been given forth by the Power of God, are **Heathen** Edicts. And in their Paper of Orders from London, in the 3d Month 1666. they reckon them as Heathens

and

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and Infidels, who will not submit to the Judgment of their Church; and dare oppose it as the Judgment of Man.

This is beyond all Acts of Parliament; they are but the Edicts of Men: And we pretend our Canons and Ecclesiastical Injunctions to be no other. But whatever a Quaker Dictates, if it were to Depose the King, and set up their Universal Monarch above-told; and to assert, by Arms, their own Heirship to the uttermost parts of the Earth. If they should abrogate any, or all of our Laws (as they have done that of Tithes) or any thing else, whatever their Arbitrary, Enthusiastical Spirit shall suggest to them; this must not be look'd upon as any thing that is Humane (that is below a Quaker's **Pride**) but as the



very Words of God, as if pronounced  
by an Angel or an Apostle. So that  
we must look well to our selves! They  
are no Ordinary Men, believe it!

10. And their Design (I mean of the  
Leaders) is not only Liberty of  
Conscience (that's but a poor business)  
but the total overthrow of the Church  
of England. And that by a very  
Crafty Policy, first, to take away  
their Maintenance, that is, the  
Tithes; and then they are sure it will  
fall to the ground.

And this Rob. Barclay does not  
Anarchy p. 42. An. conceal. That Anti-  
1676.

ti-Christian Apo-  
statiz'd Generation (says he) the  
National Ministry, have re-  
ceived a Deadly Blow by our  
Witness against their forced  
Maintenance and Tithes—

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So that their Kingdom, in the Hearts of thousands, begins to Totter, and shall assuredly fall to the Ground.

But what if the Light within some Quakers shou'd allow them to pay Tythes; And think that they ought, in Conscience, to do it, as being Legally Established? &c.

Would the Quakers Rulers allow them Liberty of Conscience, and give them leave to follow their Light within?

No. No. That is but scaffolding to pull down our Church, and to build their own. And they will not have their Cannon turn'd against themselves.

For when Thomas Crisp and other Quakers thought themselves oblig'd to

See his Animadversions on George Whitehead's Innocency Triumphant, 1694. P. 30.

pay their Tythes, and did so accordingly, they were Proceeded against as **Rebels** (under no less a Denomination) and that not only as against Men, but against God Himself. For their Writings (as above told) are not to be look'd on as the Edicts of Men. But, as G. Fox Proclaims (in his Answer to the Westmorland Petition, p. 30.) If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

See G. F. and R.  
H. Truths Defence,  
&c. p. 2. 104. 107.

And in another place. You might as well Condemn the **Scriptures** to the Fire as **our Queries**. Our giving forth Papers and Printed Books, it is from the **Immediate** Eternal Spirit

Spirit of God. You are Answered  
from the mouth of the Lord,  
&c.

And from the same mouth of  
the Lord Tho-

mas Ellwood De- <sup>Antidote against</sup>  
nounces, That they <sup>the Infection of W.</sup>  
<sup>Rogers, &c. p. 78.</sup>

who pay Tythes--- thereby de-  
ny Christ to be come in the Flesh,  
which is a mark of Anti-Christ.

And G. Fox, in his Decretal E-  
pistle, bearing Date the 3d Month,

1677. Commands <sup>See his Journal,</sup>  
severely, that the <sup>P. 431-</sup>

Friends Testimony against Tythes  
be kept up with vigor. He says, That

for any to cry against the Priests  
in words, and yet to give them

means, and put into their Mouths  
is a Contradiction. And there-

fore take heed (says he) for if the  
g 4 Lord

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Lord God do Bless you with outward Creatures, and you do bestow them upon Baal's Priests, the Lord may justly require the outward things from you again--- So all the Preachers for Tythes and money, and the Takers and Payers of Tythe must be testified against in the Lords Power and Spirit--- and therefore, in the power of the Lord, maintain the war against the Beast-- that is, as well Payers as Receivers of Tythes. And that is the whole Kingdom, King and Parliament, who made Laws for the Payment of Tythes, and all who dare obey those Laws, are The Beast, Anti-Christ, and have deny'd Christ's coming in the Flesh (as T. Ellwood) and therefore (G. Fox

concludes his Epistle above-said) keep your Authority and Dominion. That is, over that Beast and these Anti-Christ. This was wrote 1677. and Printed 1694. whereby we may understand what Church they mean, to which Tythes are paid, and against which they have Proclaim'd War.

11. But there is just now, since I began this Preface, a most clever and Ingenious Excuse made for this, in a Paper Dated at London the 4th of the 4th. Month 1695. and Signed, on Behalf of the Friends and yearly Meeting, by John Vaughton, Samuel Watton, John Field, Thomas Lower, and William Bingley. Printed and Sold by T. Sowle near the Quaker Meeting-House in Grace-Church-street. It is Entituled  
An



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An Answer to Francis Bagg's Presumptuous Impeachment, &c.

There they wou'd persuade us, That all they have said against the Payment of Tythes, was only meant by them against Payment of them to the Popish Clergy. But, by no means, against the Right of the Church of England to Their Tythes, as settled upon them by the Civil Government. No! They are not such bad Subjects as to oppose any thing of the Laws of the Land. We are not Convinced (say they p.2.) that it can be against the Fundamental Laws of the Land, either to deny Tythes, [*What! When the Law enjoins them*] now in this Gospel-Day, or to deem them Anti-Christian, as they were imposed by Popes, and Popish Laws, which are not the Fundamental

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mental Laws of this Realm. Are not Acts of Parliament, tho' made in Popish times? And there are Acts of Parliament, since the Reformation, for Tythes. So that this is a mere Sham! But they go on. And our Testimony herein does rather affect a Popish Clergy, than a Protestant Civil Government. And p. 3. they tell that what they are Quarrell'd for, was their Testimonies against the Corruption of Priests, and **Popish** Imposition and Oppression of Tythes. And p. 5. for Deeming, the Imposition of **Tythes** by the **Pope** and **Popish** Laws to be Anti-Christian.

But bark ye Gentlemen (if ye be not offended with that Title) there were no Tythes paid to any Popish Priests  
in

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in England ever since Quakerism appear'd amongst us. And if you meant all you said only against them, your Preaching was altogether vain.

But Barclay (as before Quoted) names the **National ministry**, who had received a Deadly Blow by your witness against **Their** forc'd Maintenance of **Tythes**; whose Kingdom (he says) was tottering, and shou'd assuredly (if he was a true Prophet) fall to the Ground. Slay Baal (crys G. Fox)

*News out of the North, 1655. p. 31.* **Balaam** must be slain, all the **Hirelings** must be turned out of the Kingdom.

*These are the Baal's Priests whom this Fox Commands you not to Feed. The Beasts, the Anti-Christ's over whom you are to keep your Authority and Dominion.*

*If*

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If it be not so, Why then do you not now pay your Tythes to the Ministers of the Church of England? Why do you boast of your Sufferings and Imprisonments, for not paying your Tythes to them; as being a sort of Martyrdom, for the truth?

Why do you Persecute and Disown those of your own Communion who pay their Tythes, not to Popish Priests, but to those of the Church of England?

Why are you so Zealous herein as not to leave it to their own Conviction, or Light within whether they will pay their Tythes to the Priests of the Church of England, or not?

Why will you not allow them what you your selves so much plead for, Liberty of Conscience, in this Case?

No,

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No, This is a Material Cause,  
This is the surest Method to Destroy  
the Church of England. And you  
have gone a great way in it already.

For if they are Depriv'd, first, of the  
Tythes of all the Quakers, (who  
are not so few, by the lowest Compu-  
tation, as one hundred thousand  
here in England) and then of all those  
who, to avoid Payment of their  
Tythes, will pretend to be persuaded by  
them herein; if the Tythes of all  
such were subtracted, there would  
not be sufficient left to keep half the  
Clergy in England from Starving.

And it is the Desire and Design of  
the Quakers to Starve them, as is  
plainly Confess'd and Threaten'd or  
Prophecy'd of in Richard Hub-  
berthorn's Works Re-printed since  
1660. in his Answer to John Stel-  
lum, p. 130. When

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When the Law of the Land (says he) ceaseth to maintain them (the Priests, as he calls them) which will come sooner than they expect, then may they begg their Bread, or Perish for want.

And this the Quakers hope to effect by their Testimony against Tythes; and Threaten or Prophecie, that it will come sooner than we expect, either to have the Laws for Tythes alter'd, or overthrow'n: if the Government will not alter them, they will overthrow them, by Declaring them Anti-Christian, and so Abrogated of Course.

And it is to be observ'd that there is no Principle of the Quaker Religion, wherein they are so Zealous as in this. They did not think it sufficient to Preach and Print against Tythes,



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Tythes, but they went about and got Subscriptions of many thousands of the Quakers throughout all England against Tythes; and sent them up to the Parliament in an Humble **Threatning** Manner. And, if this had not been sufficient, the Women must be assembled in the severall Counties; and They too must sign the like Subscriptions, and send them likewise to the Parliament. And then they Printed them, to let the Nation know their Force. I have now before me the **Printed** Testimony and Subscriptions (with their Names at length) of above Seven Thousand of these Quaker women, against Tythes, sent to the Parliament (as they call'd it) the 20th. Day of the 5th. Month, 1659. They were resolv'd to Batter them

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them down! And all who thus Sub-  
scrib'd, were, in their Fashion, Ca-  
noniz'd by them. For they are thus  
stil'd in the said Printed Account,  
**The Hand-maids and Daugh-**  
**ters of the Lord.** But these  
seven thousand (who had not Bow'd  
to the Baal of Tythe) wou'd not have  
you think that there number was so small;  
for they subscribe not only for them-  
selves, (but as it is there Printed) in  
the Names of many more of the  
said Hand-Maids and Daughters  
of the Lord, who witness against  
Tythes, &c. And G. Fox in his  
Letters of Licence (hereafter inser-  
ted) for these Subscriptions, com-  
plain, that All the Good Women had  
not Sign'd.

I have not yet seen the Subscriptions of the Men. But we may compute, by this of the Women, vast Numbers the Men Subscribers must have been. And we may reasonably suppose their Arguments have been much the same, with those of the Women; being, likely, drawn by the Men, at least, with their concurrence. And the Women do positively Declare for Annulling the Law for Tythes, if the Parliament will not Alter the Laws. **The Commands of men** (say they, p. 4) **must be Annulled that call for Tythes,** and not to be obey'd by them that live under the Covenant of God. And they tell p. 4. That they bear the **Testimony for the Lord Jesus Christ,** (in opposition of Tythes) **against**

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against the Commands of  
men, set up in opposition to  
him since the Days of the  
Apostles, &c. which to you  
(all they) is the Word of the  
Lord God. 10. 2nd. p. 23. The  
Shout of a King is amongst us,  
the Lord God Omnipotent.  
Therefore we with our Names  
and Hands bear our Testimony  
against Tythes, the Giver of  
them, the Setter of them up,  
and the Taker of them, p. 40.  
This Priesthood which takes  
Tythes from (this was not the Po-  
pish Priesthood) we, in the Power  
of the Lord God, deny them.  
63. We Declare with our  
hands, and with our Lives and  
Estates, against the Ministry that  
takes Tythes, and the Setters of  
them...

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them— And the Law that holds them. p. 71. Are not these set up by the Dragon's Power and held up by the Dragon's Power the Devourer, the Destroyer? Is not this the Power of the Devil? These are their Words. And they need no Comment. They were, and are Plainly for Destroying the Law if the Law will not Comply with them. But then, as now, they were Flattering the Powers in being. They sooth that Rebel Parliament p. 54. Some of our Friends (they) who have been for the Parliament ever since the Beginning of the late VVars, have suffered more by these Plundering Powers than by the Plundering Cavaliers and you have sided the Head of them that are your Friends.

settle

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setting up Tythelness And (p. 62.) the well-wishers of the Choicest of the Nation are towards you.

Here is a Material Discovery: Because the Quakers, since 1660. won'd make us believe that they had been Loyal in the Rebellion of 41. And the Reason they give, is, their Sufferings under those Usurpers. (But here, it is plain, that their Sufferings were not for their Loyalty to the King, but for their Principles Destructive to all Government; taking upon themselves a Power Superior to all Laws, and to Annul what Laws they think fit. For here they confess themselves to have been for the Parliament, from the beginning of the war (so the Traytors stil'd that Rebellion) and (as before Quoted out of



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G. Fox) ~~should~~ <sup>should</sup> ~~be~~ <sup>be</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~Army.~~ <sup>Army.</sup> ~~to~~ <sup>to</sup> ~~And~~ <sup>And</sup> ~~the~~ <sup>the</sup> ~~Army~~ <sup>Army</sup> ~~this,~~ <sup>this,</sup> ~~as~~ <sup>as</sup> ~~the~~ <sup>the</sup> ~~Merit,~~ <sup>Merit,</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~Parliament,~~ <sup>Parliament,</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~and~~ <sup>and</sup> ~~therefore~~ <sup>therefore</sup> ~~complain~~ <sup>complain</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~should~~ <sup>should</sup> ~~suffer~~ <sup>suffer</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~Army.~~ <sup>Army.</sup> ~~And~~ <sup>And</sup> ~~to~~ <sup>to</sup> ~~show~~ <sup>show</sup> ~~what~~ <sup>what</sup> ~~thorough~~ <sup>thorough</sup> ~~pro'd~~ <sup>pro'd</sup> ~~Commonwealths~~ <sup>Commonwealths</sup> ~~Men~~ <sup>Men</sup> ~~they~~ <sup>they</sup> ~~were,~~ <sup>were,</sup> ~~by~~ <sup>by</sup> ~~G.~~ <sup>G.</sup> ~~Fox,~~ <sup>Fox,</sup> ~~in~~ <sup>in</sup> ~~his~~ <sup>his</sup> ~~Letter~~ <sup>Letter</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~Council~~ <sup>Council</sup> ~~and~~ <sup>and</sup> ~~Officers,~~ <sup>Officers,</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~Army~~ <sup>Army</sup> ~~(as~~ <sup>(as</sup> ~~before~~ <sup>before</sup> ~~Quoted).~~ <sup>Quoted).</sup> ~~speaking~~ <sup>speaking</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~several~~ <sup>several</sup> ~~steps~~ <sup>steps</sup> ~~which~~ <sup>which</sup> ~~were~~ <sup>were</sup> ~~made,~~ <sup>made,</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~Rebel~~ <sup>Rebel</sup> ~~House~~ <sup>House</sup> ~~of~~ <sup>of</sup> ~~Commons~~ <sup>Commons</sup> ~~in~~ <sup>in</sup> ~~Destroying~~ <sup>Destroying</sup> ~~the~~ <sup>the</sup> ~~King,~~ <sup>King,</sup> ~~and~~ <sup>and</sup> ~~House~~ <sup>House</sup> ~~of~~ <sup>of</sup> ~~Lords,~~ <sup>Lords,</sup> ~~and~~ <sup>and</sup> ~~put~~ <sup>put</sup> ~~out~~ <sup>out</sup> ~~into~~ <sup>into</sup> ~~an~~ <sup>an</sup> ~~Extravagant~~ <sup>Extravagant</sup> ~~of~~ <sup>of</sup> ~~Commenda-~~ <sup>Commenda-</sup> ~~tion~~ <sup>tion</sup> ~~of~~ <sup>of</sup> ~~their~~ <sup>their</sup> ~~Glorious~~ <sup>Glorious</sup> ~~Proceedings,~~ <sup>Proceedings,</sup> ~~in~~ <sup>in</sup> ~~these~~ <sup>these</sup> ~~words,~~ <sup>words,</sup> ~~p.~~ <sup>p.</sup> ~~7.~~ <sup>7.</sup> ~~What~~ <sup>What</sup> ~~a~~ <sup>a</sup> ~~sincerity~~ <sup>sincerity</sup> ~~was~~ <sup>was</sup> ~~there~~ <sup>there</sup> ~~once~~ <sup>once</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~Nation.~~ <sup>Nation.</sup> ~~What~~ <sup>What</sup> ~~a~~ <sup>a</sup> ~~Dirty~~ <sup>Dirty</sup> ~~Nasty~~ <sup>Nasty</sup> ~~thing~~ <sup>thing</sup> ~~would~~ <sup>would</sup> ~~it~~ <sup>it</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~to~~ <sup>to</sup> ~~have~~ <sup>have</sup> ~~heard~~ <sup>heard</sup> ~~talk~~ <sup>talk</sup> ~~of~~ <sup>of</sup> ~~a~~ <sup>a</sup> ~~House~~ <sup>House</sup> ~~of~~ <sup>of</sup> ~~Lords~~ <sup>Lords</sup> ~~among~~ <sup>among</sup> ~~them!~~ <sup>them!</sup> ~~etc.~~ <sup>etc.</sup>

The

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This was in the year 1659. They held out against the King, to the very last. And that not only in Talking and Writing, and Fighting; but in Watching, and Discovering, and Betraying. **Francis Howgil**, (of great Name among the Quakers) in a Book of his call'd, An Information and also Advice to the Army--and this present Committee of Safety Newly Erected, &c. Printed 1659. p. 7. boasts, as a Merit of the Quakers, their giving Intelligence against Sir George Booth and others who rose for the King in Cheshire and Lancashire; whom he calls Rebels. Them (says he) who were your Real Friends, called Quakers, who gave you and the Army Intelligence about the late Insurrection in Cheshire, who were spoil'd,  
b 4 by

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by the said Rebels, of their Goods  
&c. But this, with other now ungrate-  
ful Passages, are left out of the New  
Edition of Francis Howgil's Works  
in a large Folio, 1676. p. 330.

By the bye, Howgil, in this Book,  
Justifies the Title of the Committee  
of Safety against the late Parlia-  
ment (as he calls it), as he did that  
the Parliament against the late King,  
p. 6. And as for the Long Par-  
liament (says he) by whom God  
did good things, and great things  
in the overthrowing that Power,  
which was Deviated from the  
foresaid end (to wit) the late  
King, &c.

But these last words [to wit, the  
late King] are left out in the New  
Edition p. 329. that, if this shou'd come  
to be objected, they might say, that by  
the

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the Power Deviated, &c. they did not mean the King, but some other Power.

And as the King Deviated, so (says he) the Parliament Deviated; and thereby justifies the Committee of Safety against the Parliament. And so every thing that is uppermost, to the end of the Chapter. They too have stumbl'd upon the Doctrine of Success!

During the long Reign of the Rump, they ran down the King's Prerogative, and up with Privilege of Parliament. But when the Parliament was kick'd out of Doors, then Privilege was as great a Beast as Prerogative; and the Committee of Safety only was in the right. And in the year 1660, then round about again, Hey for monarchy! they wou'd make you believe that they were always for Monarchy! The

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The Ancient Courtiers (see Howgil, *Ibid.* p. 4 paragr. 6.) having found so much Ease and Profit by the late King, turn'd all Cavaliers, and cry'd up the Prerogative of the King----- But the Long Parliament and the People that aided them at that time, counted it no Treason to Oppose him--- and God decided the Controversie, in Overthrowing the one, and Establishing the other, &c. Yet many are so blind to this day, that they judge the Nation cannot be Established in freedom without a King, &c.

*This whole Paragraph is left out in the New Edition, for the Reason aforesaid.*

But having thus run down the King; they fall as foul upon the Parlia-

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Parliament, which was Dissolved.  
Many (says Howgill, *ibid.*) are  
so Doating on the Name of a Par-  
liament, as tho it were Essential,  
and cries up the Priviledge of  
Parliament. But if they will  
not hearken, pray to the Cry of  
their Masters (the People,) but  
may be call them Rebels and  
Traytors, if they should be dam-  
ned out, &c.

And so he goes on to maintain the  
Title of the Committee of Safety,  
against all others. But they were en-  
rag'd against none so Implacably as  
against the King: They wou'd stop all  
means and possibility of his Return.

The Army of their VWomen be-  
fore-mentioned, shew'd particular Zeal  
in this.

They Advise, in their above-told  
Ad-



# exl The Preface.

Address to the Parliament, in 1649  
(the very year before the King came  
home) That the Late King (as the  
Rebelliously term'd Him) His Raiment,  
Parks, and Houses shou'd be sold  
And to what end? To pay the ~~delinquent~~  
**legious** Impropropriators; that they  
(of all Men) should not lose by the  
Abolition of Tythes, which the  
Quakers demanded. And to show  
their Zeal, in this, against the King,  
they repeat it three times, p. 59, 60,  
and 65.

In the same place, they join with  
the Kings-Lands, the Gleab-Lands,  
and all the Colleges and their Lands  
to be sold, upon the same foot, and  
the very Bells out of the Churches,  
except one in a Town, to give notice  
of Fire. Thus they had made sure of  
the

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the Church, and the very Nurseries  
for the Education of the Clergy.  
Root and Branch--- If the Curiosity  
of any lead them to see the above-  
said Subscriptions, they are all bound  
together, and bear this Title. These  
several Papers were sent to the  
Parliament the 20th day of the  
5th Month, 1659. being above  
**seven thousand** of the Names  
of the **Hand-maids and**  
**Daughters of the Lord**, and  
such as feel the Oppression of  
Tythes, &c. London Printed for  
*Mary Westwood*, and are to be sold at  
the *Black Spread-Eagle*, at the VVest  
End of *Pauls*, 1659. And this Book  
of Subscriptions contains 72 Pages  
in Quarto. This was the **Quaker**  
**Solemn League and Covenant**,  
a formal Association wherein they  
bind

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bind themselves, under their ~~Honour~~  
 their Lives and Estates, to Exter-  
 pate the Church, and the Laws and  
 Government which support it. And there  
 was no Volunteer of the VVomen.  
 They did not do it, without their Men  
 (Jer. 44. 19.) For here follows  
 Fox's own Order Verbatim. "For  
 "all Women Friends to set their  
 "Hands against Tythes, they may  
 "freely as they are moved, and  
 "do not Quench the Spirit of the  
 "Lord in any, for the Women in  
 "the Truth feel the weight as  
 "well as the Men; for the Seed  
 "of God in the Women bears wit-  
 "ness against Tythes in the Priests  
 "and Pope the Author of them,  
 "and suffers in Prisons, and are  
 "Summoned up in Courts, so  
 "that is good which beareth  
 "the

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“ the Testimony, against them,  
“ and is to be receiv'd and set a  
“ top of the Author of the Hol-  
“ ders of them up. And so if all  
“ the *Women in England* send up their  
“ Names, I shall send them by  
“ the *Women to the Parliament*, for  
“ many *Women* have sent up their  
“ Names, and some have not, but  
“ have been stopped. Therefore  
“ that all may send their Names  
“ against *Tythes* that be Free with  
“ speed to London. G. F.

He did not Date this, as it was  
not his Custom to Date the Papers he  
gave out : and the Reason he gave for  
it, was, because, as he said, the A-  
postles did not Date their Epistles.

But the year before these Subscrip-  
tions of the *Women*, he printed a  
Paper

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Paper A. D. 1658. call'd Paper  
Strength, &c. where p. 19. he leads  
way to these Pious Hand-Maids,  
all the Particulars which they Request-  
ed, or Demanded from the Parliament  
even to the Abolition of Schools  
Colleges as well as Churches. These  
are his Words, And this I declare  
in the Presence of the Lord God  
and all the Magistrates that be  
in God's fear, they will break down  
the--- Mass-Houses, Schools, and  
Colleges, which you make Priests  
and Ministers in, &c.

I cou'd enlarge, upon this Head  
out of the Quaker-Writings:

But what Authorities I have already  
produc'd, are abundantly sufficient to  
shew their deep design against the  
Church; and the means by which they  
have agreed to Destroy Her; this espe-  
cially

of keeping up to use their own  
Phrase) their Testimony against  
I should  
Therefore this Handle must, by no  
means, be let go. Inasmuch that tho  
their Pretence to the Sufficiency and  
Infallibility of the Light within  
was the Original, and is the Funda-  
mental Principle of all the whole  
Quaker Doctrine; yet if any read  
it, in this Case, they shall be run  
down as Hypocrites and Rebels a-  
gainst God, and to have fallen from  
the True Light within, and to be  
guided by a False Light, which comes  
from Satan, to be very Anti-Christ,  
and to have denied Christ's coming  
in the Flesh, &c. as I have above  
shewn from Tho. Ellwood's Anti-  
dote against the Infection of Quak-  
erian Rogers, &c. Now I must  
i tell



tell the Reader that this William Rogers is a Quaker, but of a more moderate sort, and he writes a Book call'd, The Christian Quaker Printed 1680. where, Part 2. Ch. 8. touching Tythes, He differs expressly against Tythes, and against the Lawfulness of Suing for them, Compelling any to Pay them. P. 41. he allows those to Pay them who are Free so to do. And that only as a Voluntary Contribution to those who Teach them, but not as a thing of a Divine Right. And P. 44. he again limits this to those who own such Ministers as true Ministers of Christ, and go to Hear them; and, upon that account, bestow a Fifth, Tenth, or what they please upon them. So that hereby he cuts off all Dissenters to the Church of England

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land from Paying Tythes to the Clergy of the Church of England.

Secondly, He bars the Clergy from Suing, or using any Compulsory means, to recover their Tythes, even from those of their own Communion. But he makes Tythes meerly Eleemosynary; and the Clergy to have no better Title to them than a Beggar has to our Alms.

Yet all this was not sufficient for the Quakers. But Tho. Ellwood falls upon him like a Turk, for granting so much, as to make Tythes Lawful upon any Account or Consideration whatsoever. And writes against this Book of William Rogers, the above Quoted An Aridote against the Infection of William Rogers's Christian Quaker. Where, p. 78. he Denounces (as above) against those  
1 2 who

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who Pay Tythes, even according  
William Rogers's *aforesaid* Limita-  
tions, That they who Pay Tythes  
thereby deny Christ to be come  
in the Flesh, which is a mark  
of Anti-Christ.

And in Westmorland there were  
44 Articles Exhibited against John  
Story, and J. Wilkinson (two Quak-  
ers) by sundry of their Chief Pre-  
chers and Rulers. One of which  
Articles was, That he (John Story)  
said he knew a Man that was an  
honest Man, that could have giv-  
en up his Body to be Burnt for  
the Truth, who said he never saw  
Evil in Paying of Tythes, and  
that he could Pay them, and  
wou'd Pay them. Another Article  
was, That John Story said he be-  
liev'd every Man had not a Testi-  
mony,

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mony for God laid upon them to bear against Tythes: But them which had, he wou'd have them be Faithful. And these two, John Story, and John Wilkinson, were Proceeded against by a General Meeting of the Quakers in London: who the 12th Day, of the 4th Month, 1677. gave Judgment against them, and those that joined with them, in a Formal Instrument, Subscrib'd by Sixty Six of them.

But this was soon Re-buffeted back again upon them, by the Quakers in the VVest of England, who adhered to Story and VVilkinson, in as Solemn and Judicial a Condemnation of them and their Sentence, and this was Subscrib'd by Sixty Seven of the other Party, and Styl'd A Testimony against the 66 Judges called

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**Quakers, &c.** and Printed under that Title, together with the Paper of the said Judges, and all the Names Subscrib'd.

It is pleasant to see them Play their Infallibilities against one another. For each of these Parties pretend to the Immediate Spirit of God; and in the Name of God, Pronounce the other to be led by a False, Ravening Spirit. Our Souls (say the **Defendants**) do in the highest Degree Abominate it, and do surge against it, p. 15. that is, the Authority which the **Plaintiffs** assumed over Conscience, in Judging of others; and not leaving them to their **Primitive** Liberty, of following their own Light within. On the other Hand, the **London** Quakers who assum'd a Superiority over the Countrey Quakers

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kers, Condemn'd that Spirit which Possess'd them, as a wrong Murmuring, and Dividing Spirit. p. 5.

And our Day (say they) hath lamentably shewn us the Effects of that Spirit, that under a Pretence of Crying down **Impositions**, and Pleading for **Liberty**, and doing nothing but what it is **free** to, endeavourth to lay waste the Blessed Unity of the Brethren--- with a loose and **Un-subjected** Conversation; which wou'd bring Confusion to the Church--- and is a plain Independency from the Practice of the Church of Christ throughout the **World**. p. 6.

It is Comical (but Provoking) to see these Men so Gravely vouch the Practice of the Church  
i 4 through-



throughout the VVorld, who  
 no Church in the VVorld but the  
 selves! And for them now to speak against  
 the pretence of Liberty in others,  
 a Breach of their Unity; when  
 themselves set up the very same Pre-  
 tence, to break the Unity of  
 Church, whereof they once  
 Members! But it is come  
 home to them (I wish they may reflect  
 upon it) that they who set up the  
 Pretence of a Light within to undermine  
 the Authority of our Church;  
 now obliged to Condemn that same Pre-  
 tence among themselves, in order  
 to keep up their own Authority and Go-  
 vernment.

This shews them, as in a Glass, the  
 utter Inconsistency of that Principle (to  
 use their own Word) of an Un-sub-  
 jected Light within, to all Rule,  
 Order,

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Order, or Good Government, whether in Church or State! For it makes every Man Absolute and Supreme, that is, Un-subjected. Any Lesser Light within had not made them **Un-subjected** to the Church: And this **Un-subjected** Light within they now declare to be Inconsistent even with their Church. Thus have they justly **Reap'd**, what they have wickedly **Sown**: And in the same Net which they hid Privily, is their own Foot taken.

Mr. Penn, in his Preface to **For's** Journal, p. 27. has done the most that Wit can do to rid them out of this Dilemma, and reconcile the two Extreams, of Outward Government in the Church, and an Un-subjected Light within Particular Persons. He says that the **Quakers** Known

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Known Principle is For an  
versal Liberty of Conscience. On  
the other Hand (says he) they equa-  
ly dislike an Independency in Society.  
An Unaccountableness  
Practice and Conversation, to the  
Terms of their own Communion  
and to those that are the Members  
of it. Very well. But what if  
of these Members shou'd make  
Terms of Communion, that others  
wou'd not submit to? as John Story,  
John Wilkinson, and 67 on the  
side of the West Country Qua-  
kers, refus'd to submit to those  
Terms of Communion which were  
impos'd upon them by 66 of the Qua-  
kers at London Assembled, of whom  
William Penn was one, and his  
Name is among the Subscribers of the  
Judgment above-told against Story,  
Wilkin-

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Wilkinson, &c. who would not allow these 66 Judges, as they call'd them, the very Name of Quakers, because of their taking upon them thus to Judge others; for, as above-said, the 67 Western Quakers Condemnation of the Presumption of the 66, is Entitled, A Testimony against the 66 Judges called Quakers. They would allow them no more than to be call'd so, but not to be Reckon'd as True Quakers, who fell so far from the first Quaker Independent Spirit, as to take upon them to Prescribe to their Brethren.

George Fox set up a new Oeconomy and Jurisdiction of the Womans Meetings; which was Stil'd, The Great and Good Ordinance of Jesus Christ. That is, as being Commanded by G. Fox, who had the  
same

same Spirit ! And John Story  
 were Cursed and Excommuni-  
 cated for refusing to submit to this  
 ordinance, (as is told hereafter)  
 Articl d against for so much as all  
 ing Liberty of Conscience to  
 Quaker to Pay Tythes (as told  
 above) now it lies upon Mr. Penn  
 Explain how an **Universal** Libe  
 of Conscience was allow d to  
 Men ? Was that Universal which  
 so Limited ? And what is an **U**  
**iversal** Liberty, but Independen  
 and Un-accountableness in Pract  
 and Conversation ? For if my  
 berty be Dependant upon another  
 if I am Accountable to another, then  
 my Liberty is not **universal**  
 Mr. Penn will tell us how the one  
 that is, **universal** Liberty of  
 Conscience, can be the Known  
 Princ

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principle of the Quakers; and when they Equally Dislike the other, that is, an Independency, and Unaccountableness; which are all but words for the same thing. George Keith did Publickly Repre- hend many Gross Errors, (as he was verily persuaded in his Conscience) of his Brethren the Quakers. For which, he was Prosecuted in Pensil- vania, 1692. and Requir'd by the Yearly Meeting in London, 1694. to clear all the Quakers from the Impu- tations which he had cast upon them; for not doing of which he was Excommu- nicated by the next Yearly Meeting, 1695. (as in his Accounts of it above mentioned) tho' he declar'd that he cou'd not, in Conscience, do it; for that he knew not All the Quakers, and so cou'd not clear them all Universally:  
Nay



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Nay further, that he knew several of  
Chief of them there present, who were  
Guilty of those Gross Errors, against  
which he had Preached: and which  
there offer'd to prove before the Yearly  
Meeting, and desired a Fair Hearing  
and therefore that he cou'd not, in Con-  
science, clear their whole Profession  
from these Errors: yet for not doing  
of it, and without any Hearing allow'd  
him, as to his Charge against  
Men, he was, Ipso Facto, by the  
same Yearly Meeting, Excommunicated  
and utterly Disown'd by them.  
Now I would ask Mr. Penn (because  
he was one of his Judges) whether  
Keith had, by this Proceeding, a  
universal Liberty of Conscience  
allow'd to him, or not? If no,  
(as it is impossible to say he had) then  
let the Quaker Pretence to Liberty of  
Con-

Conscience stand upon the common Le-  
 vel with all others; that is, it is made a  
 great Cry of by those who are under the  
 Pressure of the Government; but allow'd  
 Universally by no Church in the  
 World, when they have the Power  
 That the Presbyterians, who cry'd  
 out for Liberty of Conscience in  
 England, and complain'd of Fines or  
 Imprisonments, here, when they got  
 into New-England, hang'd up  
 the poor Quakers, who Dissented  
 from them there. And the Quakers,  
 when they had tasted a little of the  
 sweet of Government in Pennsylvania,  
 Prosecuted G. Keith, and other Dis-  
 senters there, and took up the old  
 Pretence, that it was not for his Do-  
 ctine, but as it was a Disturbance  
 to the Government. No Church,  
 not that of Rome, Pretends to any  
 Power

Power farther than to Excommunicate. And the Quakers Pretend to the same, and Exercise it. And who can get the Assistance of the Civil Government, do take it. And Corporal Punishments are only in the Civil Government even in the most Christian Countries. And the same Distinction serves at Rome, and in Pennsylvania. For Sam. Jennings Esq; Justice of Peace, gave out his Warrants, against G. Keith and his Accomplices as Subverters of the Government. But plain Samuel Jennings, Butcher, Butcher, and Preacher, pretends to no Superiority over Keith. his Fellow Minister in Church. Or that their Church (Quakers Church) pretends to any outward Coercion, or Corporal Punishments.

I think they have said nothing more  
 upon this Head. Only Mr Penn's  
 Expression is Remarkable (ibid. p.  
 260) where he speaks against A Coer-  
 cive Power to whip People into  
 the Temple, which he calls Perse-  
 cution. He won'd seem by this, to  
 lead us to the Precedent of our Savi-  
 our's scourging the Buyers and  
 Sellers out of the Temple. And  
 in it greater Persecution to whip  
 People into the Temple, than to  
 whip them out of the Temple. But  
 I would desire Mr Penn  
 and the other Quakers to reflect,  
 that the greatest Zeal which Christ  
 ever shew'd, was to Preserve the Hon-  
 our and Reverence due to Out-  
 ward Institutions of Religion;  
 even to the Material Temple of  
 Stones and Lime; through which he  
 k  
 won'd

would not suffer so much as any Vessel  
to be carry'd (Mark 14. 16.) and  
Disciples apply'd to this, that of Ps.  
69. 9. The Zeal of thine House  
hath easen me up, (Joh. 2. 17.)  
And if be thus Reprov'd the Jews Per-  
phanation of their Outward Tem-  
ple, tho' they Pretended, and, in  
many things, did express great Veneration  
towards it; How would he  
Scourg'd those who durst Despise  
and Contemn it, at the vile Qua-  
rate, and Ridicule it by the Name  
of a Steeple-House, as Fox through  
his Journal? And some, yet more  
Prophanely, have call'd the Church  
a Bawdy-House, a Whore-House,  
&c. which I have from those that have  
heard them. And they value them-  
selves as Spiritual and Enlighten'd  
from this Contempt of God's House.

## The Breake. Shall

and of all Outward things Dedica-  
ted to his Service; Upon Penitence  
(forsooth) of reducing all to the In-  
ward; as if they were more Spiritual  
than Christ, or Wiser than He, to  
think that Outward Instructions  
were not Necessary, to Guard, to  
Preserve, and to Improve the In-  
ward and Spiritual Part of Re-  
ligion. To think that there is no Sa-  
crilege, nor Robbing of God, in  
this Gospel Day, tho' we seize upon  
His Tythe and Tribute due to Him;  
as if we depended less upon Him,  
or ow'd Him less Acknowledge-  
ment than formerly; and that we had  
now the Privilege to appear Simply  
before the Lord, and to Sacrifice to  
Him only out of that which Cost us  
nothing, neither the Sweat of our  
Brows, nor hardly the Expence of



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a Thought; a few undigested  
 tempore Prayers, the Calves of  
 Lips; but to bar His Title to  
 part of our Estate, so much as to  
 Lambe or Blind of our Flock, or  
 a Penny of our Money, as a  
 or Just Debt to Him: But if  
 give a Bit, or a Scrap to the Levite  
 or to the Poor, that it should be  
 cepted as a Free-Will Offering  
 wherein we must be our own Carvers  
 but have nothing Imposed upon us  
 No, not so much as a Tenth Part  
 tho' we acknowledge that to have  
 God's Tribute, Universally due  
 to Him both before the Law, and un-  
 der the Law, and we can produce  
 Discharge from it under the Gospel  
 But we suppose our selves Free, and  
 have cast away His Gords from us  
 And having Spiritualliz'd away all the  
 Letter

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Letter of the Scripture in other matters, it would be a shame to leave Literal Tythe to be Paid. The Quakers will thank Him for His Love, but desire to be Excus'd as to Money Matters. They know God has no need of Money; therefore they will use it for Him, and Pay Him in Spiritual Cohn.

But tho' they dare thus Mock God to His Face; yet they are afraid of the Face of Man. Tho' they make no Scruple of with-holding God's Tythe, and pretend Conscience for it; yet they wou'd smooch it to the Govern-ment, as being against their Laws, and make Jesuitical Subterfuges to avoid their Displeasure: As in this Quaker Answer to Bugg, which I have spoke of before, and will Prosecute a little further, to Detect their Deceit and Hypocrisie. k 3 As

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As it was said of Hannibal, that  
 He never Fought without an Ambush,  
 so the Quakers never Write without  
 Reserve, a Double Meaning, to  
 secure their Retreat, when Push'd from  
 another Quarter, as is most apparent  
 in this their Apology against **Francis**  
**Bugg's** Impeachment, as to the  
 matter of Tythes. I will conceal none  
 of their Strength. I see the Starting  
 hole they have left, (as in all their Wri-  
 tings) whereby to escape from what I  
 have before Quoted, viz. That their  
 Testimony against Tythes does  
 Rather affect a Popish Clergy, than  
 a Protestane Civil Government.  
 The Charm lies in the word Rather,  
 and if they are press'd Hereafter with  
 this Testimony of theirs, as Favou-  
 ring of Tythes: No, they will say,  
 We did not, by that, at all Allow  
 Tythes.

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Tythes (I say) only, by way of Comparison, we would Rather grant to a Protestant Civil Government, than to a Popish Clergy: Not that we think it lawful to pay them to Either. And this is their True and Genuine meaning by this Testimony; which I will shew yet more fully from the Proofs they bring for it. They bring Precedents, as Vouchers for them, out of Fox's Book of Martyrs, of some who refus'd Tythes to the then Popish Clergy; and thence would insinuate as if their Case were the same. Therefore they grievously Accuse Francis Bugg, in that he most shamefully Quarrels with the Quakers, p. 3. for renewing and asserting his (Wickliff's) and other Famous Protestants and Martyrs Testimonies against the Corruption

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tion of Priests, and ~~Popish~~

possession and Oppression of Tythes

And they instance another one William

Thorp, in the Reign of Hen. IV.

But, to secure their Double Mean-

ing, the Arguments which they Quare

of these Men, are not against Paying

of Tythes to the then Priests, because

they were Popish, but as making

Tythes not proper under the Gospel,

which reaches to all Priests, whether

Popish or others. But will the

Quakers be ty'd to the Opinion of these

Men, in other things? No, surely.

They will not so much as Pretend to

that. Why then shou'd they think to ty

us to their Opinion as to Tythes?

They lay particular stress upon the

Ample Testimony (as they call it)

given by William Thorp, as

to their present Purpose, And

they

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they set in down at large. It militates  
against Tythes being Paid at all under  
the New Law, that is, to any sort  
of Priests. And how does this serve  
to the Present Purpose of these Qua-  
kers, who wou'd put upon us, that  
they are only against Tythes being  
Paid to Popish Priests: For otherwise  
they do, in no sort, clear themselves  
from Francis Bugg's Impeachment;  
which is, their opposing the Laws of  
the Land, and Preaching them down  
as Anti-Christian, and not to be o-  
bey'd.

But as to Thorp's Argument,  
wherein they so much Glory; it shews  
what a Doughty Clerk he was. Our  
Priests (says he) came not of the  
Lineage of Levi, but of the Li-  
neage of Judah, to which Judah  
no Tythes were Promised to be  
given.



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given. Thus he, as these Quakers  
have Quoted him. But now, who  
Thorp, or the Quakers, what  
Priests came of the Lineage of Judah  
Are they Jews? What fullson say  
this! But our Saviour was of Judah  
What then! He was not a Priest,  
ter the Order of Judah, of which  
Tribe Moses spake nothing con-  
cerning Priesthood, Heb. 7.  
But he was a Priest after the Order  
of Melchisedec, Heb. 5. 6.  
Tythes were Paid to Melchisedec  
long before Levi, who Paid Tythes  
to Melchisedec, being yet in the  
Loyns of his Father Abraham, Heb.  
7. 10.

Now the Evangelical Priesthood  
is after the Order of Melchisedec  
And therefore they Claim Tythes,  
being due to that Order of Priest-  
hood

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hood: So that all their arguments as to the Law, and Levitical Priesthood being superseded, operate nothing against Priests of a Superior and more Excellent Priesthood.

12. And there being as Ancient mention of Tythes as there is of Priesthood in the World, I have no manner of doubt but they are as Ancient as Priesthood it self, that is, as Adam: From whom Descended the Knowledge of Tythes, as of Sacrifices, and Priesthood; which are all Relatives, the one being the Maintenance, the other the Office of the Priesthood; and therefore the one must be as Ancient as the other: And they were all alike Receiv'd by the Heathen World, by an Immemorial Tradition from the Beginning, without

## clxiii The Preface

out knowing of their Beginning, as they knew not their own Origination, of the World, of Marriage, and other Positive Institutions, which by an Universal Tradition, have been convey'd down to them.

God reserv'd the Tenth Part of our Substance, as the Seventh of our Time, to be Paid, as a Tribute and Acknowledgement to Him, from whom we Receive All: And therefore the Payment of Tythes is a part of Gods Worship. The Priests being made the Receivers (because we cannot Pay them to God immediately) is but a Secondary Consideration. They were part of the Offerings to God, under the Law, Numb. 18. 24. They are call'd His Inheritance, Deut. 18. 1. not as then Instituted, but then given to the Levites. Nor

## The Preface clxxii

Melchisedec's Tything of Abraham mention'd as the Beginning or first Rise of Tythes; but it is told only occasionally, and as a thing well known and receiv'd, even in these Early Ages, and being part of the Worship of God, Holy unto the Lord, Lev. 27. 32, 33. They were not Alienable, nor to be Chang'd with any thing else. The Priests could no more Excuse them from the Payment of their Tythes (for they were Paid to God) than they cou'd Commure any of the other Offerings or Sacrifices, upon the pretence that they were given to the Priests for their Maintenance. No Man says that the People did offer Sacrifices to the Priests, tho' the Priests did live of their Sacrifices: neither are Tythes offer'd to the Priests.

## clxxiv The Preface.

Priests, but to God, tho' they  
Paid to the Priests, and Received  
by the Priests from the Hands of  
People, as other Offerings to  
Lord were.

Therefore the Substraction of  
Tythes, as of other Offerings,  
call'd a Robbing, not of the Priests  
but of God, Mat. 23. 8. It is  
taking what God has Reserv'd Peculiar  
to Himself, that we may not Touch  
of all the other Trees of the Garden  
may freely eat. And this is the  
Sacrilege as to taste of the For-  
bidden Fruit. That was the First  
It was Sacrilege. And I am not  
fraid to say, that all are guilty of  
who have seiz'd upon the Tythes  
God, and Pay them not to His Priests  
And that this Sin will not be forgiven  
without a severe Repentance,  
Restitution.

## The Preface. cxxxv

How far extreme Ignorance, occasion'd by the Torrent of the Times, will Excuse, I will not now Dispute: But I am sure Willfull or Affected Ignorance, occasion'd by Negligence, or Covetousness will not.

And let this be added to all that I have said: That several Kings of England, who had then the sole Right and Property in all the Lands of England, have been Dedicated, by Particular Vows, as Jacob (Gen. 28. 20.) all the whole Tythe of the Lands of England to God, and Sign'd Charters and Grants of the same tender'd upon their Knees, at the Altar of God, in Presence, and with the Approbation of the Lords, and Estates of the Land, with Heavy Curses and Imprecations upon themselves, or any of their Successors, who should



## drawe The Picture

should Recall the same, or Interfere  
in any part, upon the said Tythes  
God; and upon all who should  
take such Grants from them, or  
them in such Sacrilege. And  
same has been confirmed by several  
Acts of Parliament.

Now if a Man cannot violate  
Oath Vow, how can he Annul  
another? Especially where his  
was only for the Payment of what  
had before Reserv'd to Himself.  
But I will not Launch out here  
this Subject; only tell these Quakers  
That it was the Friars and School  
Men who first set up the Notion  
Tythes being Eleemofynary,  
against their own Canonists, who  
pose to leave the People at Liberty  
bestow their Tythes upon the Regu-  
lars, and to maintain the Sacrilegious

## The Heretic is known

and Impropropriations which the Pope  
had made of the Tythes of the Secu-  
lar Clergy, to lendow their Mona-  
steries: which Hen. VIII. instead of  
Restoring, did yet more sacrile-  
giously Improprate to the Laity.  
And here let the Quakers take a  
view of the Original of their Arguments  
against Tythes: They have only lick'd  
up the Spittle of the most Corrupt  
Part of the Church of Rome; and  
gone in to the Scandal of our Refor-  
mation, which is most justifiable  
in our Doctrine and Worship; but  
the High Places were not taken  
away. Our Jehu Reformer de-  
stroyed indeed Baal out of the Land;  
(2 Kings 10. 28, 29.) but he de-  
parted not from the sin of the Golden  
Calves. O thou that abhorrest I-  
dols, dost thou commit Sacrilege?  
Rom. 2. 22. But

## clxxviii The Preface.

But our Quakers exceed all Corruption even in this. They not only refuse to Pay their Tythes to God, But they are Tempted by the Seducer, to Rail against them as utterly Unlawful and Anti-Christian. And, to add even to this, they wou'd now Hypocritically excuse themselves at the Hands of the Government; and do not bear their Testimony openly and above-board.

They sumper with half a Mouth, and say, they mean it not against a Protestant Civil Government; when, no longer since than in their Yearly Epistle for the Year 1693. directed from the Yearly Meeting at London, to the Monthly and Quarterly Meetings in England, Wales, and Elsewhere, it is positively Enjoin'd, That none shou'd Pay Tythes,

## The Preface. clxxix

Tythes, but Refuse the Payment thereof as an Anti-Christian Yoke of Bondage.

And in a Book deliver'd by them to the House of Commons, 1694. Intituled the Counterfeit Convert, &c. which was wrote by George Whitehead; and wherein they pretend to vindicate themselves from Calumnies cast upon them; and to set forth their true Doctrine, which they will stand by, and own as such, before the Parliament. There, p. 73. they openly Declare, That their Testimony against Tythes was not a Law of Their making, but of Christ's. This is high indeed! For then it must supersede all our Laws, and render them Anti-Christian. This is a full Confession of Francis Bugg's Impeachment. But I meddle not now with that,

## clxxx The Preface.

only as to the Conscience of the thing.  
Where do they find any Law of  
Christ against Tythes? No, they  
are not able to produce one word, or  
any thing like it. But, on the con-  
trary, there are plain Intimations in the  
Gospel of their Continuance, particu-  
larly 1 Cor. 9. 13, 14.

But we need no new Command for  
them in the Gospel. If they are not  
Forbidden, and Abrogated by  
Christ, they are still of force. They  
are no part of the Typical or Cer-  
emonial Law: and nothing else of the  
Law was Abrogated by Christ.  
They were before the Law; and the  
Reason of them is Eternal. That  
is, Honouring the Lord with our  
Substance (Prov. 39.) as with our  
Time: and that Proportion of either  
which He, at first, Reserv'd to Himself  
must so Remain.

## The Preface. clxxi

But there is another Jesuitical Excuse in p. 2. of these Quakers Answer to Bugg, viz. That these their Orders are not Constitutions or Canons, but Epistles, wherein several matters of Christian Advice are **Recommended**, and not **Imposed**: This would seem as if these Quakers were left to their Liberty whether they would pay Tythes or not. But the contrary is made fully appear, in the Instances of Crisp, Story, Rogers, &c. as before.

And as to the Style of their Orders being call'd Epistles, I suppose, they have heard of the Pope's Decretal Epistles. And he Commands most Absolutely, when he writes himself, Servant of the Servants of God. Soft Words, and Hard Meaning! That Severe and Terrible **Excommunication**



nication against John Story, &c. above-told, was by way of Epistle, which is taken notice of in the above-Quoted Replication, in the very Title of it, viz. A Testimony against the 66 Judges called Quakers, who writ an Epistle (as they call it) against John Story, John Wilkinson, and those join'd with them, &c. I have shewn before that not only Their Writings, when they are call'd Epistles, but all, even the very Queries of Theirs are to be esteem'd Equal to the Scriptures, so that (as they say) you might as well condemn the Scriptures to the Fire as their Queries. That Their Writings are not to be look'd upon as the Edicts of Men, but of God Himself, &c.

But when they are Pinched, then they are only Recommendations,  
and

## The Preface. clxxiii

and Advices--- But such as must be Obey'd, under the pain of being Rebels to God, and Disown'd by them. Which, to much the greatest number of them, considering their Dependance upon one another in Trade, is their utter undoing.

Now such Advices look very like Commands. And this last Excuse of the Quakers is no better than the former.

But in all this Answer to Bugg, they have quite forgot the most material Objection against them, which is some Quotations of theirs as to Tythes, which are cited by Bugg, particularly that mention'd p. 3. of Edw. Burrough, in the 780 page of his Works. Tythes (says he) as received and paid in these days--- are of Anti-Christ. This totally overthrows the

## CLXXXIV The Preface.

Quakers Excuse in their Answer to  
Bugg, viz. That they only spoke  
against Tythes being paid to Popish  
Priests, and by Popish Laws: For  
here Edw. Burrough condemns that  
Tythes as Anti-Christian which are  
Receiv'd and Paid, in these  
Days; which are to Protestant  
Priests, and by Protestant Laws.  
And to this the Quakers Answer has  
not return'd one word, or taken the least  
notice of it. No, nor to that other  
Quotation out of the Ancient Testi-  
mony, &c. p. 2. So it is no new  
thing that the People of the Lord  
call'd Quakers, have suffer'd so  
deeply, for but the Ancient  
Testimony to the Coming, Death,  
and Resurrection of Christ, which  
they that Plead for Tythes, in this  
Gospel-Day, do, in effect, De-  
ny, &c. Nor

## The Preface. *clxxxv*

Nor to that Quoted out of Thomas Ellwood's *Antidote*, &c. which I have mention'd before, but Bugg here more at large. Thus, p. 78. of the *Antidote*; Truth allows no Payment of Tythes at all under the New Covenant, but Condemns it. They who Pay Tythes do therein uphold a Legal Ceremony, Abrogated by Christ; and thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ, &c.

To the Argument it is Answer'd before, That Tythes are no Legal Ceremony; nor any Ceremony at all. They are a just Tribute, and Acknowledgment to God out of that Encrease with which He has bless'd our Labours. This is far above a Ceremony, which, in its own Nature, is

# clxxxvi The Preface.

is a thing Indifferent, neither Good nor Bad; which the Duty of Honouring the Lord with our Substance is not, but a Necessary, even a Natural Duty: And as to the particular Quantum of a Tenth part of our Substance, that was determin'd long before the Law; and was the Universally receiv'd Notion of the World, in all Ages; and therefore, of Divine Institution; and so, far from a Legal Ceremony.

And as they were no Ceremony, so neither were they any Type of Christ, and to cease at His Coming, like Sacrifices, whose first Institution was to Prefigure the Death of Christ, and the shedding of His Blood. And therefore Christ is call'd by the Name of His Types; Christ our Passover is Sacrificed for us, 1 Cor. 5. 7.

He

## The Preface. cxxxii

He is call'd our Passover, and Sacrifice; but he is never call'd our Tythe. For that has no Relation to any Typical Representation of Christ; they Prefigure not His Passion, or Death: They are totally of another Nature, a Tribute due from us to our Creator and Preserver. And therefore never to cease. They are never Fullfill'd, but in being daily Paid. Sacrifices, and all other Types of Christ are Fullfill'd: For He only is now our Sacrifice: But He is not our Tythe. The nonsense of such a Pretence appears from the very Proposing of it.

But in the next place, as Tythes are no Legal Ceremony, nor Type, so neither are they Abrogated by Christ, as T. Ellwood affirms, but cannot Prove. We desire any one

Text



## LXXVIII The Preface

Text to shew it. He quotes 1 Job  
4. 3. which has no more Relation  
it than Neh. 10. to the 18. verse. It  
is a plain Demonstration that they have  
no such Proof; else they would have  
brought it.

And it is as plain that they have  
Answer to give to those Quotations  
which Fr. Bugg produces out of the  
Books, otherwise it is impossible that  
they must have said something to them,  
they being so exceedingly Scandalous  
and Provoking to our Government  
both in Church and State; as for  
making our Magistrates to be Pha-  
raohs, Nebuchadnezzars, &c. and  
the Clergy, very Conjurers,  
Thieves, Anti-Christ, Witches,  
Devils, Baal's Priests, Hell-  
Hounds, &c. and crying woe and  
misery to the Upholders (whether  
Kings

## The Preface. clxxix

Kings or Parliaments) of that Treacherous Crew, and Deceitful Generation. But *William Penn* continues Bugg in his Impeachment, p. 1.) in his late Book *Scil'd, The Guide Mistaken*, &c. goes a little farther, viz. Whilst the Idle Gormondizing Priests of England, run away with above 150000 l. a year, under Pretence of God's Ministers--- And that no sort of People have been so Universally through Ages, the very Bane of Soul and Body of the Universe, as that Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserved, to Act their Eternal Tragedy upon, &c.

*What*

cxc The Preface.

What Flaming Ovens are the Hearts of these Men! Belching forth nothing but Hell and Damnation!

Bugg tells, in the same place, how industriously these Books are spread amongst the Quakers; insomuch that a poor Widow-Quaker, to whom was administered, whose substance did not amount to ten pounds, yet she was well stor'd with these Quaker Printed Books and Pamphlets, that she had more than two hundred of them. Enough (says he) to Infect a Nation, the Chief tendency being against Magistracy and Ministry, and all Instituted Religion.

And to all this Heavy Impeachment, there is not one word of Answer, in that which is call'd The Quakers Answer to Bugg.

## The Preface. cxcj

Nihil Dicit, is Confessing of Judgment: And, by this, we must believe all these Quorations of Bugg's to be True. And that there is nothing to be said in Defence of them: But that the Quakers own them still, and are just such Men as he has Represented them.

But to Conclude, If they thought that they could prove Tythes to be Abrogated by Christ; their being against the Law of the Land ought to be no Objection: But their poor Trimming and seeking Excuses, shews either that they dare not stand to the Truth, or that they think not their own Pretences to be Truth, though they wou'd pass them, as such, upon others.

If they cou'd prove Tythes to be Abrogated by Christ, then indeed  
Bugg's

Bugg's Impeachment wou'd appear to be Malicious, only to stir up Persecution against the Truth of Christ, because it was not own'd by the Law of the Land. But if it cannot be made appear that Tythes are contrary to the Law of Christ; then they are justly Impeachable, who shall oppose the Laws of the Land in that particular. And this shews how dangerous a thing it is to admit Enthusiasm in any Government, when their Imaginations and Crotchets shall be thought Equal to the Scripture, and to have Force to dissolve the Laws of the Land. It is no Objection against Quakerism, that it has not been Voted in St. Stephen's Chappel (as bad things have) and I shou'd like it not the better, but the worse, if it were made the Parliamentary

## The Profile

mentary Religion of the Nation:  
which it may serve, in its turn.

All Persecution for the Faith, is  
suffering in opposition to Laws. And  
the Psalmist tells of those who establish  
Wickedness, by a Law. Therefore this was the easiest Objection in the  
World to get over.

But now, for the Quakers (to cut-  
ry a little further) to Shame and  
Trim, as in this their Answer to Bugg,  
and that in a matter of Conscience,  
gives us an idea of these Men, far  
short of Infallibility; even as the  
poorest Time-servers, and, in their  
unmannerly way, of Flatterers, and  
Sycophants. And I have shewn that they were al-  
ways so. Courting all the Prospe-  
rious Rebellions from 1650. to  
1660.



## cxciv      The Preface.

I have done this for the sake of the  
Honest Loyal **Quakers** now  
mongst us: If they were all guided  
with the same Spirit, they wou'd be  
such, especially Mr. Penn having  
us (ut supra, p. 61.) That the  
Light within did serve them both  
in reference to Religion, and  
**vil Concerns.** And we believe  
does both alike Infallibly. And  
let our ~~Now~~ Loyal Quakers  
a measure of their Infallibility in  
other things, by the Traiterous Prin-  
ciples and Actions of G. Fox, and  
all the rest of them, from 1650.  
1660. in that Scene of Rebellion  
and Schism, the two Breasts of the  
Covenant, whence the Quakers  
suck'd their Infant Milk.

I hope this dismal Prospect of the  
Birth and Growth of Quakerism,

will

## The Preface.

will cure those Quakers of Honesty and Sense, who have a just apprehension of the Hypocrisy of Schism in the Church, and Rebellion in the State.

And I would desire them not to satisfy themselves (it will not satisfy the World) to slip out some of the most monstrous Passages of Treason out of the new Editions of their Prophets, as I have shewn they have serv'd Edw. Burrough, Francis Howgil, &c. and I have given them a timely warning as to the New Edition of **DR. JOE'S** Works, which is upon the Stocks: For this disingenuous Trick exposes their Infallibility much more; and they are not to think that some will not watch them, and Detect their Double Dealing.

## cxcvi The Preface.

There is nothing less will serve the turn, than down right to Acknowledge the Folly and Wickedness of their Former Prophets; to Renounce, Disown, and Condemn their Blasphemies, and Treasons; otherwise, they must be judg'd Partners with them, and Favourers, at least, of their Impious Principles, who refuse to Condemn them; and it is so necessary for the Glory of God, and removing so horrid a Scandal, not only to the Quakers, but to the Reformed Religion, and to Christianity it self; which Appellations the Quakers assume to themselves; how justly, I leave to the Reader.

13. And the Quakers cannot refuse thus to Condemn these Scandalous Prophets and Teachers of them, even by their own Discipline: For

## The Preface. cxcvii

*in their Yearly Meeting, 1679. they made a Decree, That the Churches Testimony and Judgment against Scandalous Walkers; and the Repentance and Condemnation of the Parties Restor'd shou'd be Recorded in a Distinct Book, to be Produced or Published for that end.*

*Now, if they think Blasphemers and Traytors, and False Prophets to be Scandalous Walkers, they are oblig'd here, by their own Rule (and their Practise, in other Cases) to cause them to sign Instruments of Condemnation against themselves, and to Record these in their Publick Register, together with their Churches Testimony and Judgment against them, to be Produced and Published for that end, to vindicate*

## cxcviii The Preface.

cate their Church from the Scandal.

But if they refuse (as I am afraid they will) to Execute this Discipline upon those False-Prophets herein Detected, and many others whom they know, upon all their Blasphemies and Traytors (upon their Persons if alive, and their Works, if they are dead) if they refuse this, it is plain, that they think not such to be Scandalous Walkers; but that they justify them, and their Principles. Tho' (as in this their Answer to Bugge) they wou'd, for their Temporal Ease and Advantage, and to blind the Eyes of the World, Cover and Cut and Shuffle and Hide themselves. Let this therefore be the Touch-Stone to prove them: Let them Produce and Publish such their Condemnation

of

## The Preface. I cxlix

of Fox, Burrough, &c. for their False Prophecies, and Trayterous Abetting of Oliver and the Rump, and that In the Name, and From the Mouth of the Lord, adding Blasphemy to Rebellion. Let them either Convince Bugg of False Quotation in those Barbarous Passages he has produc'd out of several of their Books, in this his Impeachment, or let such Persons be Censur'd by them, and their Books Disown'd.

But if they will do none of these things, then let them lie under the Impeachment and the Condemnation laid against them; and it must, in that Case, and for that Reason, be laid upon their Church, as their avowed Doctrine and Principle; and not only as the Failing of Particular Persons.



# cc The Protest

4. Lastly, I desire to obviate  
 Objections which have been made  
 some to whom I have shewn the follow-  
 ing Sheets, and thereby further to enforce  
 the Proofs hereafter brought. First  
 It has been objected to me, That  
 seem to have aggravated that Point  
 against the Quakers of their aspiring  
 to an Equality with God: which  
 so wild and outrageous a **Blasphemy**  
 my, that some cannot believe that  
 Men mean it, tho' they say it. And  
 indeed it was not without great Force  
 upon my self, that I cou'd be brought to  
 believe it; for I thought it impossible  
 that any Man, even in Bedlam, could  
 be so far given up, to a total Depriva-  
 tion of all Sense and Reason. But  
 I was over and over, to my Astonish-  
 ment, convinc'd of this, by the Per-  
 usal of their Blasphemous Writings:  
 Particular

## The Preface. cci

Particularly of G. Fox, which I have  
Quoted, Sect. VI. p. 51. and have  
consider'd Mr. Penn's Defence of him.  
Sect. VII. from p. 57. And if this  
be not sufficient, I will now further  
prove my Charge, even in Legal Form  
against him, by Evidence upon Oath:  
which you will find in a Book Printed  
1653. Entitled, A Brief Relation  
of the Irreligion of the Northern  
Quakers, &c. There p. 2. and 3. you  
have the Account how **George Fox**  
did avow himself over and over  
to be **Equal with God**: being  
ask'd by Dr. **Marshall**, in the  
Presence of Mr. **Sawro**, Coll.  
**Tell**, and Coll. **West**, Justices  
of the Peace in the County of  
**Lancashire**, at a Private Sessions in  
the Town of **Lancaster**, whether  
or no he was **Equal with God**, as he  
had

ccii      The Preface.

had before that time been heard  
to affirm: His Answer was that  
**I am Equal with God.**

This Blasphemy hath been  
rested upon Oath, by the afore-  
Dr. Marshall, and Mr. Altam Scho-  
Master of Lancaster, before  
Justices at the last Sessions, held  
at Appleby, the 8th of January  
1652. and before Judge Puleston  
at the last Assizes held at Lancaster  
the 18th of March, 1652.

Thus that Account, which was Printed  
soon after the said Assizes: at the said  
Assizes, it was prov'd against this For-  
that he had avowed himself to be the  
Christ, the Way, the Truth, and  
the Life (Witnessed by George Bickett  
and Isaac Bourne) That he was the  
Judge of the World, (Witnesses,  
George Bickett, Adam Sands,  
Nathanad

## The Preface. ciii

Nathanael Atkinson) yes the E-  
ternal Judge of the World  
(George Bickert Witness;) and Mr.  
Sawro, a Justice of Peace, told the  
Judge, in the open Court, that he  
could produce many more who could  
Witness that G. Fox had affirm'd himself  
to be the Christ, &c. But the Witnesses  
produc'd were thought sufficient at that  
time. In the above Account, p. 3.  
it is likewise Witnessed, that **James  
Paylor** affirm'd, That he was as  
Holy, Just and Good, as God  
Himself; and that James Milner  
(before mentioned, p. 24. 25.) in  
the County of Lancashire, profess'd  
himself to be **God** and **Christ**.  
Witnesses, Thomas Shaw, Gerard  
Shaw, George Inman.

These monstrous Blasphemies occasioned  
a Petition from the Gentlemen of  
that

cciv      The Preface.

that County, to the then Council  
State. Which being short, I give you  
bation as follows. To the Right Ho-  
nourable the Council of State. The  
Humble Petition of several Ge-  
tlemen, Justices of Peace, Ma-  
sters of the Gospel, and People  
within the County of Lancashire  
whose Names are Subscribed.

Sheweth,

That George Fox, and John  
Naylor are Persons Disaffected to  
Religion, and the wholesome  
Laws of this Nation; and that  
since their coming into this Coun-  
try, have Broach'd Opinions ten-  
ding to the Destruction of the  
Relation of Subjects to their Ma-  
gistrates, Wives to their Husbands,  
Children to their Parents, Ser-

vants

## The Preface. ccv

wants to their Masters, Congregations, to their Ministers, and of a People to their God : And have drawn much People after them : Many whereof (Men, Women, and little Children) at their Meetings, are strangely wrought upon in their Bodies, and brought to Fall, Foam at the Mouth, Roar, and swell in their Bellies. And that some of them affirm themselves to be **Equal with God**, contrary to the late Act, as hath been attested at a late Quarter-Sessions holden at *Lancaster* in *October* last past; and since that time; acknowledged before many Witnesses; besides many Dangerous Opinions, and Damnable Heresies, as appears by a Schedule hereunto annexed, with the  
Names



ccvi The Preface.

Names of the Witnesses Sub-  
bed.

May it therefore please your  
Honours, upon the Con-  
sideration of the Premises  
to provide (as your Wisdom  
shall think fit) that some  
speedy Course may be ta-  
ken for the speedy Suppre-  
sing of these Evils,

And your Petitioners, &c.

*The Schedule annexed was as follows.*

1. George Fox Profess'd and  
avow'd that he was Equal with  
God.
2. He Professed himself to be the  
Eternal Judge of the World.
3. He said that he was the Judge  
of the World.

## The Preface. ccvii

4. He said, whosoever took a place in Scripture, and made a Sermon of it, and from it, was a *Conjurer*, and his Preaching was *Conjuration*.

5. He said that the Scripture was Carnal.

**James Milner**, a Follower of the said **Jor**, professeth himself to be **God** and **Christ**; and gives out Prophecies.

1. That the Day of Judgment shall be the 15th day of November.

2. That there shall never Judge sit at *Lancaster* again.

3. That he must ere long shake the Foundations of the Great Synagogue, meaning the Parliament.

Leonard

ccviii      The Preface.

Leonard Fell professeth that  
Christ had never any Body but His  
Church.

Richard Huberthorn wrote that  
Christ coming in the Flesh, was  
but a Figure.

This was the Schedule. And G.  
Fox wrote an Answer to this Petition,  
and to every particular in the Sched-  
ule; which he Entitled, Saul's Er-  
rand to Damascus, &c. Printed,  
1653. wherein he inserts the said  
Petition and Schedule, out of which  
I have Transcrib'd them.

And I have done it, First, to give  
the Readers, who are Strangers to the  
Proceedings of the Quakers, a clear  
view of them.

Secondly, To Invite all that are Cu-  
rious to Read that Answer of Fox's  
Saul's Errand, &c. because there

## The Preface. CRID

is none can imagine but that Fox, having produc'd so particular a Charge of Gross and Abominable Blasphemies against himself, and Partners, did it on purpose, that he might the more exactly, and in terms most Express and Plain, Renounce and Disown them.

And every Reader will judge it Reasonable to conclude Fox and the Foxonians absolutely Guilty of every part of this Charge; which they refuse, in this their Vindication, thus Plainly and Expressly to Disclaim: Or where they Dodge, and Shift, and will not give a Direct and Categorical Answer, Because no Innocent Person wou'd desire to wave his Denial of so Foul an Imputation laid upon him: But, on the contrary, wou'd, with the greatest Earnestness, press to be Heard; and wou'd Purge himself, in the Plainest  
n and

## ccx The Preface.

and Fullest Terms he cou'd devise, and wou'd believe that every one wou'd think him Guilty, wou'd give every one leave to believe him Guilty, if he gave any Dubious, or Foreign Answers. For who will not think him Guilty, who cannot be brought to Plead not Guilty?

But such is the Case of Fox in his Saul's Errand, above-mentioned; He does not Plainly deny, no, nor any one of the particulars Charg'd upon him, or his Followers, in the Petition and Schedule, which he inserts. Nay, he downright owns, and justifies the greatest part of them. As their Preter-natural Convulsions and Quakings, Foamings, and swelling of their Bellies, which seiz'd them at their Meetings, even little Children, who cou'd not Counterfeit;

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feit: and therefore was, no doubt, plain Possession; but whether of a Divine or Diabolical Spirit, has been above consider'd. The matter of Fact Fox owns, p. 5. and vindicates it by the Ecstasies Recorded of the Holy Prophets of Old. But none of those ever seiz'd little Children. But the Lapland Possessions have, in those who are given up to the Power of the Devil, of which there are frequent Examples, in our own Countries, besides these of the Quakers.

Fox likewise owns the Indictment laid in the Schedule against James Milner, and justifies him, tho' he cannot deny the Fact. As for James Milner (says he p. 9.) tho' his mind did Run out from his Condition, and from minding that Light of God which is in him, whereby



the World takes occasion to speak against the Truth, and many Friends stumble at it ; yet there is a Pure Seed in him.

*This Pure Seed is what the Quakers mean by the Light within. And which they make to be God and Christ : and therefore take the Name of God and Christ to themselves, because of God's thus supposed Dwelling in them.*

*But, by this Rule, every Man must be God, and Equal to God, as well as a Quaker, because the Quakers say, that This Light is in every Man that cometh into the World.*

*But every Man does not follow this Light. No more did James Milner, or James Naylor before-mentioned. And how shall we then know that*

## The Preface. CCXIII

that George Fox did, or any other Quaker?

What is now become of their Pretence to a sinless Condition, and to Perfection, **Equal** even to the Perfection of **God himself**!

Milner pretended to it. And Naylor pretended to it. They all pretend to it. And they have it all alike.

But how comes Milner here to be so gently dealt with by Mr. Fox?

Why! Because his mind did only Run out. He did not follow his Light

within. And do the Quakers charge any thing else upon the Heathen, the

Papists, the Church of England, &c. but not following their Light within?

No, nothing else. But then their mind Run out in Great Matters,

whereas the Quakers run out but in Peccadillo's.

Let us then compare a little. We will pass the Heathen, for the Quakers have a particular kindness for them: Think their Light within sufficient to save them, without any Merit, or Satisfaction made for their sins by Christ without, or Him, who Dy'd at Jerusalem; as they think of themselves; and both stand upon the same Bottom. But while they thus Christen all the Heathen; they Unchristian and Damn to the Pit of Hell all the Christian World since the Days of the Apostles, as you will see hereafter, Sect. IV. p. 21.

We will, in this Comparison, let the Papists pass too, as being further off, and come to the Church of England, which the Quakers make to be no less than Anti-Christian, their Clergy to be Baal's Priests, False Prophets,

## The Preface. CCXV

phers, Conjurers, Diviners, &c.

And why?

Because they Preach upon a Text of Scripture (as in Artic. 5. of the above Schedule) and in Steeple-Houses, which they call Churches. Receive Tythes, and have a set Form of Prayer in their Publick Worship; and many such like things do they, for which they deserve the above Epithets, and All the rest hereafter mentioned, p. 32.

But as for **James Milner**, there is yet a **Worse** **Steed** in him. And the Lord See before, p. 74. did open true Prophecies, and mighty things to him. For his Mind only Runned out a little, to call himself God and Christ! And he was only mistaken in some Prophecies that he gave out.

# ccxyi The Preface.

And what great matter was all this in a Quaker! These and 40 more shall be excus'd while you continue firm to the Friends; but if you offer to expose their Errors, tho' in the most Friendly way, you touch Fire. Hell shall be Rak'd for Names to lay you with: Vile Canker'd Apostate, Devil-Driven, Diabolical, Devilish, &c. Thus have they treated those of their own Communion, who durst once Budge, or Grumble against the Impositions of Womens Meetings, and forced Discipline set up by G. Fox, or who presum'd to Pay their Tythes, tho' their Light within did dictate it to them, as Lawful and their Duty; and consequently that it wou'd be a sin against Conscience, if they did not do it. But, most of all are they Enrag'd against George Keith,

## The Preface. ccxvii

Keith, for Preaching up the necessity  
of a Christ without, and  
that the Light within is not suffi-  
cient to Salvation, without some-  
thing else. That is, Christ Jesus,  
**without us**, Suffering and Dying  
**outwardly** for us. For this is all  
the Heresie they have to Charge him  
with; as you will see in the Printed  
Tryals in Pensilvania, which I have  
Quoted. And yet more fully, in a  
Book which G. Keith Printed at Phi-  
ladelphia (the Metropolis of that  
Colony) 1693. and carries this Ti-  
tle, The Heresie and Hatred  
which was falsly Charged upon  
the Innocent, justly Return'd up-  
on the Guilty, giving some Brief  
and Impartial Account of the most  
material Passages of a late Dispute  
in Writing, that hath passed at  
Phila.



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Philadelphia betwixt John De  
nal and George Keith, &c.

/ They are thus Mad and out of  
Patience with G. Keith for speaking  
against the Sufficiency of their Light  
within: Because if their Light  
within be not Self-sufficient, there  
will follow the necessity of a Christ  
without to take away Sin, by making  
an **outward** Atonement and Sa-  
tisfaction for it; by an **outward**  
shedding of **outward** Blood. And  
what then will you say? Are you  
amaz'd why this should provoke the  
Quakers so much? Why, will they  
yield this? Oh no. This was the  
Grand Design of him who first Inspir-  
ed and Possessed them, to Destroy the  
only **Saving** Faith, in the Satis-  
faction made by Christ for our Sins,  
by turning all this to a meer Allegory,  
tending

## The Preface. cccix

ending only to an **inward** Christ,  
that is, their Light within, to **Spi-**  
**ritual** Blood shed Inwardly in  
their Hearts; where they make this  
their **inward** Christ, to be Born,  
Suffer, Die, Rise again, Ascend  
into Heaven, that is, a Spiritual  
Heaven within them. And the Ap-  
pearing of Christ which they expect  
is within them: Thus Samuel  
Buttivant Subscribes an Epistle he  
wrote to a most Virulent Quaker Trea-  
tise, Entituled, A brief Discovery  
of a Three-fold Estate of Anti-  
Christ, Printed 1653. he styles him-  
self, A Faithful Friend to the Faith-  
ful, and an Affectionate Lover of  
all that love the Appearing of the  
Lord Christ **in them.** And this  
**inward** Christ they make to be the  
Archi-Type, of which that Man  
Christ

Christ Jesus, was but the Type  
Figure; and his Birth, Sufferings,  
Death, Resurrection, &c. but  
History of the Birth, Sufferings,  
of the Light within them,  
they call the Mystery, as of great  
Value and Consequence to us.

Therefore it is that the Devil  
concern'd to support and keep up  
Doctrine, which makes no more  
Christ Jesus than a Good Example  
as a Man who had a great Measure  
of the True Christ, or the Light within  
in; but no more Incorporated  
Him, or made part of his Substance  
and Person, than in any other Man  
and consequently, that the Light  
Christ, Dwelt in the Body of that Man  
who was called Christ Jesus, only  
in a Veil or Garment; which he  
now thrown off; and is no more

Man

## The Preface. cccxi

Man, nor has any Human Nature now  
Heaven. Nay, indeed, at this Rate,  
He never was a Man, only Dwelt in  
the Body of the Man Christ Jesus  
for a time, as He Dwells in the Body  
of any other Saint. Nor did He  
suffer or Die more in Christ Jesus  
than in any other who Suffer'd or Died  
for the Truth : or any more than a Man  
can be said to be Crucify'd, when you  
Crucifie the Cloak or Garment which  
he wears.

Thus has the Devil, in the Qua-  
kers, totally Destroy'd Christ's Hu-  
manity, as, in the Socinians, he has  
taken away His Divinity ; and, in  
both, he has rooted up the Doctrine  
of the Satisfaction made by the Pas-  
sion and Death of Christ, God  
and Man, to the Justice of God,  
for our Sins, which is the very Heart  
and

## ccxxii The Preface

and Corner-stone of the whole Mystery of the Gospel; and by which only we can expect Salvation.

Therefore, till the Quakers are fully Rescued out of Satan's Power, they can never expect that he will give them leave to quit this main Pillar of the Kingdom.

No, On the contrary he has made them most Zealous and expressly Blaspheinous in this. They compare themselves to Christ Jesus, make themselves Equal to Him, to be Christ, as well as He. And, in some things, Prefer themselves before Him. They Prefer their own Sufferings to the Sufferings of Christ and His Apostles.

These are the words of a Great Apostle of the Quakers, Edward Burrough, p. 273. of his Works. The Sufferings of the People of God

God (called Quakers) in this Age,  
 is greater Suffering, and more un-  
 just, than in the Days of Christ, or  
 of the Apostles. -- What was done  
 to Christ or the Apostles, was chiefly  
 done by a Law, and in Great Part  
 by the Due Execution of a Law.  
 I will not stay to Comment upon this  
 Blasphemous Expression, to say that  
 the Sufferings and Death of Christ  
 was the Due Execution of a Law. If it  
 was Due, then Christ had His Due, and  
 He Deserv'd what He met with! Nor  
 will I in this place, take time to Detect  
 the subtle Artifice of the Quakers,  
 in Magnifying their Sufferings; of  
 which there are very Remarkable Instan-  
 ces to be given. Nor to shew that  
 their Sufferings were by Law, and,  
 for the most part, by the Due Exe-  
 cution of a Law. I being, now  
 chiefly concern'd in their Blasphemous  
 Com.



## ccxxiv The Preface

Comparing of themselves with  
 our Lord, and, as in the present  
 stance, Preferring of themselves before  
 Him; their small Imprisonments  
 or Fines (for none of them suffer  
 Death, the Law does not allow  
 for not Paying their Tythes; their  
 Stubbornness and open Contempt  
 Magistracy and the Laws; by  
 which they would not have Escaped  
 Easily in any other Christian Country  
 I say my Business at present, is to  
 shew how they compare their short  
 imprisonments, for the above-said  
 Causes, with the Death and Pas-  
 sion of Christ and His Apostles  
 and make these Their Sufferings  
 only Greater, against Common Sense,  
 as if Tortures and Death were not  
 Greater Sufferings than Fines and  
 Imprisonments: But most Bla-  
 phemously

phenomously make Their Sufferings too  
 to be more Unjust, I than those even of  
 Christ Himself. As if it were more  
 Unjust to touch the Hair of a Quaker's  
 Head, to Fetter or Imprison him, tho'  
 transgressing all the Laws of the Land,  
 than to Crucifie the Lord of Glory,  
 when they had no Legal Proof against  
 Him, nor any Law either of the  
 Jews, or Romans, by which He  
 ought to die. *Let the Quakers never more pro-*  
*ceed to Persecution, when they can*  
*escape with such Impudent Blasphemy*  
*as this!* *Which was repeated by another of*  
*their Prophets, whom I have had of-*  
*ten occasion to mention, Solomon*  
*Eccles, who said, That the Blood*  
*of Christ was no more than the*  
*Blood of another Man.*

## ccxxvi The Preface

I do not mention this, as if the Contempt of our Lord Christ were only to be prov'd by these Two Evidences. No, There are Clouds of Witnesses to be produc'd of the like Blasphemy in almost all their Teachers; it is their daily Theme, in their Profane Meetings. But sparingly since the Noise that has been made upon this Head, by G. Kins and others of their Separatists: They now (to cover themselves from the Horrid Odium which this must justly bring upon them from all the Nation, and from all Christians) begin to Preach, in their Publick Meetings of a Christ without, and of his Sufferings at Jerusalem, &c. a Voice which, since their first appearing in the World, has hardly ever been heard among them. The whole Tendency

## The Preface. 100xxvii

of all their Doctrine being always to de-  
preciate, as much as was in their Power,  
the outward Man Christ Jesus;  
and to build all upon the inward  
Christ, or Light within. But how  
sincerely, and with what Reserves,  
they now (when Forc'd, by Worldly  
Politicks) speak of Christ without;  
I have chosen this Instance of Solo-  
mon Eccles to explain, by shewing  
the Subtile and true Quaker An-  
swer which he gives to one Robert  
Porter who objected to him what I  
have above Quoted, and told it to others.  
Solomon Eccles writes to him, in  
these words. "Robert Porter, take  
heed of belying the Innocent, for  
I hear that thou hast reported to a  
Friend of mine, that I shou'd say,  
that the Blood of Christ is no  
more than the Blood of another  
Man.

# ccxxviii The Preface.

Man. I never spake it, but  
very highly esteem of the Blood  
of Christ, to be more Excellent  
and Living, and Holy, and Pre-  
cious, than is able to be uttered  
by the Tongues of Men and An-  
gels.

And now, Reader, wouldest thou  
think, that he had fully deny'd the  
Charge against him? And that he  
highly esteem the Blood of Christ? Be-  
hold the Quaker Subtily. It  
does not mean one Word of this of the  
Blood of Christ, which He shed  
on the Cross; but of the Spiritual  
Blood (whatever be, for the Quakers  
intend by it) for after the above-  
said High Witness to the exceeding Value  
of Christ's Blood, he adds immedi-  
ately in the very next words, to ex-  
plain himself, I mean (says he) the  
Blood

# The Preface. ccxxix

Blood which was offer'd up in the  
 Eternal Spirit, Heb. 9. 14. You  
 may say, that this was the outward  
 Blood, which Christ shed upon the  
 Cross: True, it was so. For He  
 offer'd his Blood, through, or in (as  
 this Quaker alters the Text, to  
 make it incline the more to their mean-  
 ing) the Eternal Spirit. And if  
 Solomon Eccles had said no more,  
 so it might have pass'd. But he goes  
 on, in plain words, to tell us what he  
 wou'd be at; and distinguishes this  
 from the **Blood outwardly shed**;  
 for having told us what Blood he so  
 Highly values, as above, he subjoins,  
 in the next words, to signify what  
 Blood of Christ it is, which he did  
 not value more than the Blood of ano-  
 ther Man, and that was the **outward**  
 Blood which was shed upon the Cross.



# ccxxx The Preface

His words are these following. But the Blood that was forced out of Him, by the Souldiers, after He was dead, who before that bowed His Head to the Father, and gave up the Ghost; but thou sayest that was the Blood of the New Covenant which was shed after he was dead, which I deny, yet I did say, that was no more than the Blood of another Sacrifice. These were my words.

And he adds a little after, That the Baptists and Independants, and Presbyterians, and the Pope, are all of one Ground, and none of you understand the Blood of Jesus Christ no more than a Brute Beast; therefore Repent, for God will suddenly overthrow your Faith, and your Imputative Righteousness.

## The Preface. cccxxi

ness too, for the Imputation of Christ's Righteousness, which He did at Jerusalem and without the Gates, the Pope, the Episcopal, the Presbyterian, Independants, and Baptists, shall fare all alike, and shall sit down in sorrow, short of the Eternal Rest: But the true Imputative Righteousness of Christ we own, but it is Hid from you All, till the Lord open an Eye within you.

These are the words of his Letter, which I have transcrib'd out of a Book wrote by William Burnet, Entitled, The Capital Principles of the People call'd Quakers, Printed 1668.

p. 41.

And here you may see how they construe the Imputation of Christ's Righteousness, to be only within them:

## CCXXXII The Preface.

And disown that which the whole Christian World understand by it, and their Notion of Christ's outward Blood, shed without the Gates of Jerusalem. But they have a Notion of inward Blood, inward shedding, and inward Impuration, which no other Christians know of, more than Brute Beasts, says Eccles. vi. And they expressly deny Christ's outward Blood to be the Blood of the New Covenant. And make no more of it than the Blood of any other Good Man. See G. Whitehead's Impious Defence of this, in The true Copy, &c. above Quoted, p. 24, 25. and which I will only add, as a Confirmation of what I before observ'd, That the Quakers will seem to Confess any thing; but with such Reserves as secure their own meaning and

## The Preface. ccxxiii

and serve to Amuse the Inadvertent Readers. Thus in G. Whitehead's Answer to this Passage of Solomon Eccles, in the 8. p. of his Book, Entitled, The Light and Life of Christ within, Printed 1668. Repeating the above-quoted words of Solomon Eccles, where he speaks of the Blood of Christ, as more Excellent, and Living, and Holy, than is able to be uttered, &c. he adds, which might have satisfy'd any Spiritual or Unbysal'd mind. And the Reader might have gone away with this, as a full Vindication of Solomon Eccles, without taking notice how he had, in the same place, explain'd himself, as I have above Quoted him, not to mean this of Christ's Blood shed outwardly upon the Cross; but only of a Nation which the Quakers have of  
Spiritual

## CXXXIV The Preface.

Spiritual Blood, Spiritual shedding  
 &c. which is all perform'd with  
 them. And G. Whitehead Bu-  
 tles that very page of his Book, The  
 Blood of the New Covenant  
 Spiritual. And therein Argues that  
 Blasphemously against his Opponent  
 (Will. Burnet.) These are his words,  
 But if W. B. intends that the Blood  
 outwardly shed by wicked Hands,  
 was the Price and Life of Christ,  
 as his words import; then it fol-  
 lows, from his own words,  
 that the Life of Christ is not in  
 being; and this wou'd render  
 Him a Dead Christ, &c. But G.  
 Whitehead can speak Honourable  
 things of the Blood of Christ (in his  
 own Sense) and this is enough to satis-  
 fie any Unbyass'd Mind! Tho they  
 have evaded the most Express Texts  
 for

## The Preface. CONTINUED

for Christ's Humanity, even that Gen.  
3. 15. His being the Seed of the  
Woman.

They Allegorize all that too into a  
Spiritual Sense, quite away from the  
Letter; and to mean nothing else in  
the World but their Light within.  
Where they have a Spiritual **WOMAN**,  
and Spiritual **SEED**, as well  
as Spiritual **BLOOD**. Hear how  
Mr. Penn endeavours to prove it, in  
his part of The Christian Quaker,  
p. 97, 98. The Serpent (says he)  
is a Spirit: now nothing can bruise  
the Head of the Serpent, but  
something that is Spiritual, as the  
Serpent is: But if that Body of  
Christ were the Seed, then could  
He not bruise the Serpents Head  
in all, because the Body of Christ  
is not so much as in any one; and  
con-



## cxxxvi The Promise.

consequently, the Seed of the Promise is an Holy Principle of Light and Life, that being received into the Heart, bruise the Serpent's Head: And because the Seed, which cannot be that Body, is Christ, as testifie the Scriptures, the Seed is one, and that Seed is Christ, &c. Thus Mr. Penn. And this is his Deduction. That the Seed being Christ; and he having Prov'd (as he thinks) that the Body of Christ was not the Seed; his Consequence is, that the Promis'd Seed was not any Person, but a Principle. And that this Principle is the Light within, and consequently that the Light within is Christ. And his Syllogism stands thus in Mood and Figure. The Seed is Christ: But the Light within is the Seed. Ergo,

## The Preface. cccxii

Ergo, the Light within is Christ.  
But the Minor remains yet to be  
Provd. That the Light within is the  
Promis'd Seed. Which Mr. Penn  
has only supposed; and that the  
Seed is not a Person, but a Principle,  
Which is a Supposition of so Pernicious  
a Nature, that it Unchristians any  
one who holds it. For the Faith of  
Christians is built upon that Man  
**Jesus Christ**, as the Seed Pro-  
mis'd to Bruise the Serpent's Head.  
And that the Bruising of it, was  
Perform'd by the shedding of Christ's  
Blood outwardly upon the Cross, as  
a Propitiation and Satisfaction for  
the Sins of the whole World. Tho'  
the Application of this to our Souls, must  
be inwardly by Faith in our Hearts;  
not only a bare Historical Faith, that  
Christ did so Suffer, Die, Rose  
again,

## ccxxviii The Preface.

again, &c. which the Devils  
 Believe, and Tremble, to see  
 Power so overcome. But by a  
 lively Faith and full absolute  
 Dependance and Trust in that Satisfaction  
 made by Christ's Death for our  
 Sins, as our Surety who has paid our Debt  
 for us, and Purchas'd an Eternal In-  
 heritance for us, upon our Perfor-  
 mance of the Conditions which He  
 set to us: And not only so, but as  
 High Priest, now sitting, in His  
 Humane Nature (whereby He is  
 Mediator) and in the same Body  
 (tho' Glorify'd, and Chang'd in Qual-  
 ities, but not in Substance) at the  
 Right Hand of His Father, to make  
 continual and daily Intercession for us,  
 and to power down His Spirit upon us,  
 to give us this Saving Faith, for it  
 is the Gift of God. And this In-  
 fluence

## The Preface cclxxxix

fluence and Inspiration of His Blessed Spirit, is the only true Saving Light within us; but not the Seed and Christ Himself (as the Quakers Blasphemously Dream) only a Ray, or Communication of His Light and Life to us.

How then can the Quakers have the True Christian Faith, how can they justify'd as any Christians at all, who will not allow Christ to be the Promis'd Seed; nor that He was more a Man in the Body of Jesus, than in the Body of any other Man; who make no more Reckoning of His Blood, than of any other Saint; who do not believe Him now to be a Man, and, as such, our Mediator and Intercessor, at the Right Hand of His Father? These things I offer to their serious Consideration; and I Pray God  
to

## xx The Preface

to Discover to them those Depths of Satan, and that Bond of Iniquity wherein they are Captivated.

But I would ask Mr. Penn a Question before I go, upon his Hypothesis of the Light within being the Promis'd Seed. And that is, since the Quakers make this Light within to be in every Man that comes into the World, how was it **promis'd** Gen. 3. 15? Was it not **Then** in the World? And how then were they to look for it as to come?

But Mr. Penn has another Argument (ibid.) to prove that the **Outward** Christ cou'd not be the Promis'd Seed; which he says, must be Inward and Spiritual. Why? Because (says he) One outward thing cannot be the proper Figure or Representation of another,

# The Prodigal Son

is the way of Scripture so to teach us, the outward Lamb shews forth the inward Lamb, &c. I am sorry Mr. Penn should tell us, that this is not the way of Scripture, because it is the Common High-way of the Scriptures. For all the **outward** Sacrifices under the Law were Types or Figures of the Sacrifice of Christ, the outward Christ upon the Cross. Of whom St. Paul said (1 Cor. 5. 7.) Christ our Paslover is Sacrificed for us. So that the **outward** Paschal Lamb in Ægypt, and the striking of its Blood upon the Side-Posts of their Houses, that the Destroyer might not come in, was a certain Type of the **outward** Blood of Christ, which keeps off God's Wrath from us, and not of any



## ccxlii The Preface.

fansy'd inward Lamb slain in our Hearts, &c. as the Craft and Malice of the Devil has suggested, to deface and wear out of our Minds the Faith in Christ's **outward** Blood, by which only there is Salvation.

And by the help of this Distinction of an outward and Inward **Christ**, outward and inward **Blood**, &c. the Quakers do keep themselves out of sight of all Men not thoroughly acquainted with their Deceits. They can, upon a Pinch, subscribe the whole Creed, and yet not mean one word of it of God or Christ at all; that is, of any God or Christ **without Men**, or what all the World believe by God or Christ, as existing without us, tho' by their Blessed Influence operating within us.

## The Preface. col lii

But their Gross Ignorance cou'd not, at First, distinguish betwixt God and his Influence: and those of them who know better now, think themselves oblig'd to Justifie, at least to Palliate and Excuse the Failings of their Leaders, because they once own'd them to be Infallible.

By this means, all the Non-sence and Blasphemy of G. Fox lies upon Mr. Penn's Shoulders. If he will maintain him, right or wrong, then must Mr. Penn answer for G. Fox's calling himself Equal with God. And his senseless Argument to prove it, in his Saul's Errand, before Quoted, p. 8. because (forsooth) he had the Spirit of God (as he Pretended) whence he Argues, in these words, He that hath the same Spirit that rais'd up Jesus Christ, is equal with God.

## ccxliv The Preface.

Nor is this Madness peculiar to Fox alone, it runs in the Blood of the Quakers. The Renowned Francis Howgil, is yet more Express in the

Blasphemy, if more can be. The first

*His Works in Folio Reprinted 1676. Entituled, The Dawnings of the Gospel-Day, p. 232.*

thing thy Dark Mind stumbles at

(says he to his Opponent **EDWARD DODD**) is, that some have said, that they that have the Spirit of God are Equal with God. He that hath the Spirit of God, is in that which is Equal---- And he that is joined to the Lord, is one Spirit, there is Unity, and the Unity stands in Equality it self. Thus be, and lest you should think too little of the word Equality, he gives it you with an Emphasis. **Equality it self--** But he seems to come into a calmer mood

## The Preface. cccxlv

moody, a few lines after, and says,  
There is Equality in Nature, tho'  
not in Stature. But instead of bringing  
him off, this sets him deeper in the Mire.  
For, first, it is Nonsense, for what-  
ever is equal to God in Nature, must  
be so likewise in Stature, Since His  
Nature is Infinite. And, for that  
Reason, secondly, making Man equal  
to God in Nature, is the highest Equa-  
lity, it is indeed **Equality itself**.  
Which Expression Howgil repeats  
twice in the distance of three lines,  
that he might be sure of it. to victor

Having thus made themselves E-  
qual to God in very Nature, it is not  
strange to see them denying any other  
God or Christ but themselves. They  
pull God out of Heaven, and upbraid  
those who believe that there is any God  
or Christ there; as I have hereafter

Quoted their words, out of a Book of  
theirs call'd, The Sword of the  
Lord drawn, &c. p. 132. Your  
imagined God beyond the Stars,  
and your Carnal Christ is utterly  
deny'd --- to say this Christ is  
God and Man in one Person is a  
Lye.

I will here add to this, how careful  
they are to instill into their Children,  
according to their Capacities, in these  
Principles of their most Anti-Christi-  
an Religion; and exceeding the Blas-  
phemy of all that we ever yet heard  
among the most Barbarous of the Hea-  
then Nations. There is a Primer  
put out for the Quaker Children, by  
W. Smith. There, p. 8. you have this  
Question asked, How may I know  
when Christ is truly Preached?  
And the Answer is, They that are  
False

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False (Ministers) Preach Christ without, and bid People believe in Him, as He is in Heaven above; but they that are Christ's Ministers, Preach Christ within. Here was an admirable Cue given to young Children, to prevent their ever receiving the least tincture of Christianity; that if they shou'd, at any time, hear of a Christ in Heaven, or of any Christ out of themselves, they might immediately stop their Ears, and believe all who spoke of it, to be False Ministers. Sure, Satan never advanc'd his Kingdom in any Age so high, as in these miserably Deluded People.

But lest the Child shou'd think that there might be only difference of Expression betwixt the Quakers, and others who Profess'd a Christ Personally in Heaven, tho' Present with



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us, and operating in our Hearts by the Influence and Graces of His Spirit, there is another Question p. 9. Here then is great difference in their Doctrine? Answer, Yes, and no more Fellowship than East with West. This Answer is true indeed. For the difference is not only in the Expression, but in the Doctrine. And there is no more Fellowship than East with West. But here take notice, that there are no Christians in the World, who deny Christ's Spiritual Influence and Operation in the Hearts of Men, and His Light within them. And therefore this difference of Doctrine betwixt the Quakers and us, which they say, is as wide as East from West must be more than concerning the Light within, as a Ray or Beam shining into our Hearts

## The Preface. ccxlix

Hearts from Christ the Sun of Righteousness ; for in this, there are none upon Earth that have any difference with them ; and therefore, the difference must be concerning this Light within, being not a Beam, but the Sun it self, the True, Real, and only Christ. The very Person, and not only the Influence of Christ. So that the true state of the Question will be this, whether this Light within be the Principal or a Secondary Agent in us ? For if it be only a Beam, it is a Secondary Agent, because it proceeds from the Sun ; but if it be the Sun it self, then it is Principal. Again, if it be the Sun, it is the only Agent, because the Sun receives not his Light from another. But if it be a Beam, it is not the only Agent ; because the Sun does enlighten by the Beam.

And,

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And, in both these respects, the Quakers do positively determine the Light within to be not a Secondary Agent, or sent from any other, but that it is, its self, the Only, and the Principle. And this is the Language which they betimes teach their Children. For in Smith's Catechism, p. 57. there is this Question and Answer. And is that which is within you the **Only** Foundation upon which you stand, and the **Principle** of your Religion? Answer, That of God within us, is so, for we know it is Christ; and being Christ, it must needs be **Only** and **Principal**; for that which is **Only**, admits not of another; and that which is **Principal**, is **Greatest** in Being: And thus we know Christ in us to be unto us the

## The Preface. ccli

the **Only** and the **Principal**,

&c.

Here they expressly disown any other Christ than what is within them. But because all this may be pretended as meant only of Christ's Spirit, not of His Body, tho' there can be no room for any such pretence, & because all whole Christ is here spoke of. And that it wou'd be as great Blasphemy to say that Christ had no other Spirit than what was within us, as to say that He had no other Body but what was within us: Yet, to make it exceeding plain that the Quakers do not believe that Christ has any other Body, or other Humanity, than that Spiritual, or Allegorical Body, or whatever they mean by it, which they say He has within them. In Edw. Burrough's Works, p. 149.

this

## cccli The Preface.

this Question is ask'd; in these plain and peremptory Terms Is that very Man, with that very Body, within you, yea, or nay? and the Ans. is as plain. The very Christ of God is within us, we dare not deny Him.

Pursuant to this Blasphemous Principle, Solomon Eccles, in a Sheet Printed the 17th of the ninth Month, 1688. called, The Quakers Challenge, p. 6. says these words of G. Fox. It was said of Christ, that He was in the World, and the World was made by Him; and the World knew Him not: so it may be said of this True Prophet (George Fox) whom John said he was not. This being objected by one Jeremy Ives in his Questions to the Quakers, George Whitehead makes this excuse for it, in his Ser-

## The Preface. ccliii

ous Search, Printed 1674. p. 58.  
he says that these words, The World  
was made by him, must not be ap-  
ply'd to G. Fox, but only these words,  
The World knew him not. Tho'  
they are both in the same Sentence, and  
no Reason nor Rule of speaking in the  
World, can apply the one without the  
other. But even this Arbitrary In-  
terpretation will not do. For the follow-  
ing words whom John said he was  
not, are, past all help of Dodging,  
apply'd to G. Fox. Read the Sen-  
tence; So it may be said of this True  
Prophet (G. Fox) whom John said  
he was not. Now, who was it that  
that **John** said he was not? He  
said, He was not the **Christ**. He  
did not say, He was not **G. Fox**.  
And therefore this cannot be apply'd to  
**G. Fox** any otherwise than by sup-  
posing



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posing him to be **The Christ**. Which the Quakers (by a Monstrous sort of Transubstantiation) think themselves to be.

And now you see the Reason why the Quakers cou'd Palliate and Excuse **James Milner**, as above told, for saying that he himself was God and Christ: but yet were all in a Flame against George Keith, for Preaching the Insufficiency of that Light within for Salvation, without the Person of the Man Christ Jesus as without us. For this destroy'd all their Foundations, and the Kingdom of Satan which he had set up high amongst them. And therefore he stirr'd up all the Rage and Zeal of his Proselytes against any who durst assault his Asylum, his very Temple and Throne.

James

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James Milner was judg'd to have  
a Pure Seed in him, notwithstanding  
of his Horrid Blasphemy, and Ly-  
ing Prophecies before-told. For they  
were indeed the Pure Seed and Do-  
ctrine of the Quakers, tho' he blur-  
ted it Unseasonably and too Plain-  
ly.

But G. Keith for his most Chri-  
stian Doctrine, of a Christ With-  
out, was Condemn'd by their last  
Yearly Meeting, in their Bull of  
Excommunication, as Acted by  
an Unchristian Spirit. And  
it is the Sense and Judg-  
ment of this Meeting (say  
they) That the said George Keith  
is gone from the Blessed U-  
nity of the Peaceable Spirit  
of our Lord Jesus Christ,  
and hath thereby separated  
himself

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himself from the holy Fellowship of the Church of Christ, &c.

*This is as high as any Pope or General Council ever yet pretended. It is not only from the Fellowship of the Quakers in England, or Pennsylvania, but of the whole Church of Christ. Of which the Yearly Meeting of the Quakers in London, think themselves the sufficient Representatives, and capable to Determine, and Conclude them by their Votes.*

*But there is one thing come in my way, which I ask the Reader's Patience to set down. It is told hereafter, p. 136. how Mr. Penn at Ratcliff Meeting the 17th of Feb. 1694. Pronounc'd G. Keith an Apostate.*  
**In the Name of the Lord**  
*This was before G. Keith's Condemnation in the Yearly Meeting 17th*

of

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of May, 1695. This Apostacy of G. Keith's was by the New Doctrine of a Christ without, he had Preach'd in Pensilvania, which occasion'd the Tryals and Debates there, I have mention'd. And upon the noise which these Proceedings made here in England, amongst the Quakers, Mr. Penn (the Proprietor of Pensilvania) wrote to one Robert Turner, a Quaker, Justice of Peace in Philadelphia, where the greatest Contest was, about G. Keith's New Doctrine, in which Letter were these words, I am sorry any shou'd Quarrel Honest and Learned George Keith. My Love to him. Let him live in his Principles. If I come there, that Controversie, with the rest, shall soon vanish; and he shall want

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no Encouragement from me ; for  
*I love his Spirit ; and Honour his*  
*Gifts, and his Peculiar Learning,*  
*especially Tongues, and Math-*  
*ematicks, his Platonick Studies too:*  
*All being sanctify'd to the Truths*  
*service, which is worthy to have*  
*the Preheminence. Thus Mr.*  
*Penn. And that which I wou'd know*  
*from him, is, whether G. Keith has*  
*since vary'd from that Doctrine which*  
*he Then Preach'd in Pensilvania ?*  
*I do not hear that it is so much as al-*  
*ledged that he has, in the least rule,*  
*vary'd since that time. And if so.*  
*Here will be sad account of that In-*  
*fallible Discerning Spirit which*  
*the Quakers do appropriate to themselves*  
*to Judge Persons and*  
*Things, Powers,*  
*Magistrates, King-*  
*doms,*

*See hereafter. Sect.*  
*X p. 71.*

## The Prolace. cclix

doms and Churches. And say it  
not, upon this occasion, but say to  
Mr. Penn, in the words of G. Fox  
(Gr. Myst. p. 96.) Thou not be-  
ing Infallible, thou art not in the  
Spirit, and so art not a Minister.  
For when he wrote the above Letter, he  
judged G. Keith to have a Right  
Spirit, and desir'd to let him live in  
his Principles: And yet, for the ve-  
ry same Principles, he has since  
judged him an Apostate, over the  
Head of him. I love his Spi-  
rit, says Mr. Penn. It is An  
Unchristian Spirit, says the  
Yearly Meeting, whereof Mr. Penn  
was a Principal Member. The Ten-  
dency of divers of his late  
Writings (says the Yearly Meet-  
ing, in their aforesaid Bull of Ex-  
communication against G. Keith)



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hath been to Expose the  
Truth: Did not Mr. Penn then  
Guess very ill, when he gave it with  
his Hand as abovesaid; that All G.  
Keith's Studies were Sanctify'd to  
the Truths service? These Writ-  
ings which the Meeting meant, were  
what G. Keith had Printed in Penn-  
sylvania, in Defence of those Principles,  
which Mr. Penn then approv'd, at least  
so far as to give them Toleration,  
and to let G. Keith live peaceably in  
them. For G. Keith had not, be-  
fore that Excommunication, Prin-  
ted any thing against the Quakers, af-  
ter his return into England from Pen-  
silvania.

The use I have to make of this, is  
not to Upbraid or Expose, but to be-  
seech Mr. Penn, and all the sober-  
minded among the Quakers, now at  
last

last, to consider whether their strange  
Pretences to Infallibility has led them  
Even from the only Infallible Oracles  
now in the World, the Holy Scrip-  
tures, by setting their Light with-  
in above the Scriptures; which they  
do, in refusing to let their Light  
within be judg'd by the Scriptures:  
But, on the contrary, allowing no Ob-  
ligation with the Holy Scriptures  
have upon them, in any thing which is  
not likewise Dictated to them by their  
Light within. But thinking the  
Dictates of their Light within to  
be Obligatory and Infallible, in  
things wherein the Scriptures are si-  
lent. Alas! If that were all! Even  
in things where the Scriptures are Re-  
pugnant, and Command quite other-  
wise. But, in the Authority which  
they have taken over the Letter of the  
Scriptures,

Scriptures, they can never be  
Command in Scripture, tho' it be  
never so Positive; as in the Case of  
Baptism and the Lords Supper, and  
many other Instances. (Chiefly) in the  
upon which I have so much insisted,  
because it is the Principal, their Spreading  
ing away the Letter of the Promised  
Seed, The Humanity of Christ,  
and the Satisfaction Thereby made  
for our Sins; and his Intercession,  
and Mediation Wherein now in the  
Right Hand of his Father, to which  
we Dayly owe the Gifts and Graces  
of his Blessed Spirit. And the  
And the Adversary could never  
have gain'd this point upon them (which  
is the Heart of Christianity) if he  
had not first Disarm'd them of the As-  
sistance of the Holy Scriptures  
(wherein this is so mainly and so fre-  
quently

quently insisted upon) by persuading them to take their own Light within for the Infallible Rule, instead of the other.

And the Devil cannot keep his hold much longer than we shall return to the Scriptures, and submit to them as our Rule. Which we may perceive by this, That no other Sect amongst us, has run into this Excess of throwing off the Humanity of Christ, but the Quakers; because no other has undervalu'd the Scriptures so much as they. What other sort of Men that call themselves Christians, have abus'd the Scriptures by the contemptible Names of Beastly Ware, Dust, Death, Serpents-Meat, &c. but the Quakers? If they say, That this was only meant of the Letter; that is sufficiently answer'd in what follows.

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But I have now to ask them, whether the Letter of their Writings be as Beastly Ware, &c. as the Letter of the Scripture? And then, why they do not give the same Epithets to their Writings? No, no. Let them not Dissemble the matter. They know very well, that the giving of Vile and Contemprible Names to any Writing, can be for no other end, but to render the Contents of such Writing, not the Letters, Ink, or the Paper, **Vile and Contemprible.** And this is the Reason that they have taken such care to secure the Honour of their own Writings; not only from such Vile Names as they bestow upon the Holy Scriptures, but even from such Names as are Honourable and of the Highest Estimation among Human Writings; such, as Canons for  
the

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the Laws of the Church, and Edicts for the Laws of Emperors, and Temporal Government : But these the Quakers think too Mean and Contemptible Names for their Writings ; they will have them nothing less than the Immediate Commands of God Himself. And, as to themselves, they scorn the Titles of Elders, Popes, and Bishops ; or, that their Meetings shou'd be call'd by such Contemptible Names as Courts, Sessions, or Synods. Hear the Order of their Yearly Meeting at London, for the Year 1675. in the following words. It is our Sense, Advice, Admonition, and Judgment, in the Fear of God, and the Authority of his Power and Spirit, to Friends and Brethren in their several Meetings, That no  
such



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such **Slight** and **Contemptible** Names and Expressions, as calling Mens and Womens Meetings **Courts**, **Sessions**, or **Synods**-- That **Faithful Friends** Papers, which we testify, have been given forth by the **Spirit** and **Power of God**, are **Man's** **Edicts**, or **Canons**-- **Edicts** in the Service of the Church **Popes** and **Bishops**, with such **scornful** sayings, be permitted among them; but let God's Power be set upon the top of that unbellying Spirit that uses them, &c.

*Here you see the World has no Language or Titles good enough for the Quakers, nor for their Writings. **Edicts** or **Canons** are too slight and contemptible! **Popes** and **Bishops** are scornful sayings to them.*

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den! But while they thus vindicate  
their own Honour, and the necessity  
of their Divine Authority of their Writ-  
ings, at this Sublime rate, and they  
take upon them to vilifie the Holy  
Scriptures of God, in the most op-  
probrious and disgraceful Terms!  
You must not call their Writings by  
such Slight and Contemptible  
Names, as Canons or Edicts of  
Men. But you may call the Holy  
Scriptures, by the not only much more  
Contemptible Names of Dust and  
Beastly Ware, but the Cursed Ap-  
pellations of Carnal, Deceit, and the  
Meat of the Serpent; that is, the  
Devil!

Now, which of these several Treat-  
ments, do testifie the greatest Respect:  
And whether their Veneration does  
Hereby appear more to the Holy  
Scrip-

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Scriptures, or to their own Writings, I leave it, without more Argument, to the Reader. Manger Thin and Hypocritical Distinction of the Letter.

It is plain they never gave the Scriptures a good word, but merely Popularity, when forc'd to it, to avoid the Odium of the World. therefore, since the year 1660. after the Restoration of the Church and Her Liturgy brought the Holy Scriptures again into Request, the Quakers have been more Pharisaically Civil towards them; and, upon some Turns, will bestow upon them the Epithet of Holy; because it is common in the Mouths of other Men.

But in all their Preachings or Writings before 1660, where ever they had occasion to name the Holy Scriptures,

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tures, they seldom or never gave them that Epithet of Holy, or Sacred, but plain Scriptures at best; tho' most commonly, they did not let them pass without some of their sweet Appellations, before-told, of Beastly Ware, Serpent's Meat, Death, and Carnal, to beget the greater Reverence for them in the People!

And it is desired, to Consult this Observation, that they wou'd give us what Citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the Scriptures with the Appellation of Holy or Sacred, or indeed with any sort of Respect: Especially let them Quote Fox, Burrough, Howgil, or some of their Principal Pillars.

But

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But if this Observation be  
 cious, and that they cannot differ  
 it now; then let them take time,  
 put in such Expressions, as oft as  
 please, in the New Edition of G. Fox's  
 Works, according to their Laudable  
 stom, before spoke of, to chop and change  
 the Writings of their Dead Prophecy,  
 to answer the Exigency of the Times.  
 Tho', if what they wrote was Dictated  
 Immediately by the Holy Ghost,  
 they pretend, they are of Equal Authori-  
 ty with the Scriptures; and it must  
 be as great a sin to Add or Diminish  
 in the Writings of the Quakers, as  
 in the Holy Scriptures themselves.  
 And then, by the Sentence pronounced,  
 Rev. 22. 18, and 19. all those  
 Quakers shall be Blotted out of the  
 Book of Life, who, in the New Edi-  
 tions of the Works of Edward Bur-  
 rough

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rough, Francis Howgil, &c. have taken away from the Words of the Books of their Prophecies.

And I have given them Labful Warning not to incur the like Sin and Shame, in the new design'd Edition of their great Apostle G. Fox's worthy Remains.

But, that they may not pretend Ignorance or Inadvertence, I do here particularly Caution, that the following Passages may not be left out, nor Blended, in a Book Published by Him, and other Quakers, call'd, The West Answering to the North, Printed 1657. where p. 7, 8. They tell, That **Strafford's** Head was cut off, and **Canterbury's**, and **Charles Stuart's**, as **Traitors**, for endeavouring to subvert the Fundamental Laws.

And,



And p. 79. That His (*Charles Stuart's*) Arbitrary Actions were recorded every where in the Blood and Misery of the late Wars, and the Destruction of *Him* and His Family: The Dreadful and Sad Examples of His Righteous Judgments, who Renders to every one according to his Deeds. And p. 89. Doth not here appear from the Grave, the Spirit that was in *Christopher Love*, Priest, and his Fellow-Traytors; who being within the Jurisdiction of this Commonwealth, look upon them to Commissionate Divers Men to meet with *Charles Stuart*, the Proclaim'd Traytor of the Government. P. 95. The Common Enemy, *Charles Stuart*, &c. and forget not the wonderful Deliverances from them

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them all, which the Right Hand of the Lord effected p. 96. 97. Multitudes of People flock'd up out of the City to Westminster to complain of their Sufferings -- which Charles Stuart called Tumults -- and by the Guard one of them was slain; at the place of the Shedding of whose Blood was Charles Stuart's Head struck off, and His Blood poured forth on the ground. A remarkable Record of the Righteous Judgments of God. Lastly, Mark these words p. 102 --- The Righteous Ends of the Wars for Liberty and Law --- And these Innocent Servants of the Lord, who have been, All of them, Always Faithful to the honest Interest of the Nation; and many of them for

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it have drawn the Sword, and  
Fought in the Field from first to  
last. And p. 83. The honest Men  
(then) who own'd them (the Par-  
liament Army) throughout England,  
against the Priests, and the Com-  
mon Enemy. That is, the Church  
and the King. And by the Honest  
and Innocent Servants of the  
Lord, they meant themselves.  
For they allow none other to be such, as  
is fully shewn hereafter, The De-  
fence of them (the Laws say),  
p. 16.) have we in the late Wars  
vindicated in the Field with our  
Blood, &c.

There is another Book of this Great  
Apostle, wherein I am very apprehen-  
sive his New Editors may do him  
wrong. It is a most Bitter and Sense-  
less Invective against all Kings,  
and

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and Monarchical Government, which was Printed in the beginning of the Year 1660. but before the Restoration, which was in May the same Year, to shew what Obstinate Rebels these Quakers were, who held out against the King to the very last Day. That Book bears this Title, Several Papers given forth by George Fox. London Printed for Thomas Simonds at the Sign of the Bull, 1660.

I set it down thus particularly, because the Friends may know that it is still in being, and in the Hands of those who will watch the New Edition of Fox's Works, that they shall neither Add nor Diminish, without being told of it. I give this Caution, because great pains has been taken (and by some Arts, which I will not here

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mention) to recover this Book out of the Hands of any who are, in the least, Disaffected to their Cause: and it may rationally be suppos'd, that the Design is either wholly to suppress it, or to take out its Sting, that it hurt them not; and render them odious to all Kingly Government.

I will give the Reader but a Taste out of that Delicious Dispensatory.

He says, p. 8. That all Kings and Emperors have sprung up to the Night, since the days of the Apostles among the Anti-Christ. p. 12. So the Christians goes out from Christ, and set up Kings, like the Heathens--- p. 15. And all these Novice-Christians that are crying up Earthly Kings, and fighting for the Kings of the Earth, are not such as follow the Lamb---

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Lamb. p. 16. We know that these Kings are the Spiritual Egyptians got up since the days of the Apostles. p. 18. and 9. You never read of any (King) among the Christians, but among the Apostates, since the days of the Apostles. p. 8. Many cry for an Earthly King, and will have Caesar, and is not this the same Nature the Jews was in? and do not they, in this, Crucifie Jesus? p. 9. Are not all these Christians that will dote so much of an Earthly King, Traytors against Christ? And will these, that are true Christians, have any more Kings among them, but Christ? I say that is the False Church that doth not live. Upon the Heads of the Kings. Such that are out of the

3

the



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the Life and Power. Work for  
 an earthly King, and will change  
 as they change: These all quench  
 the Spirit of God in themselves—  
 These all deny the Light, &c.  
 O wretched George! No  
 must all Men know, that Thou art  
 Thou thy self, didst quench the  
 Spirit, deny the Light, &c. be-  
 cause Thou didst Change, just as  
 the Times did Change, and just as  
 soon. Thee didst not stay a minute,  
 nor thy Friends with thee: For after  
 all your Treasons and Rebellion,  
 continued, from your beginning, with  
 the utmost violence, to the very last  
 day; yeven while the above Antio-  
 narchical and Poisonous words were  
 in the very Mouth of thee, the King  
 was miraculously & Unexpectably  
 Restor'd: And this Changling for

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Immediately Tack'd about, as did they  
All. They lost no time, the King came  
to London, the 29th of May, 1660.  
and in seven days after, the 5th of  
June, they had drawn up a Declara-  
tion of their Sincerity and good Wishes  
to the Government; which they delive-  
red into the King's Hand, the 22d  
of the same Month, as soon as they  
could get Access. This is intors'd up-  
on the said Declaration, in Print;  
but it bears Date the 5th of June. It  
is Subscrib'd by a Bakers Dozen of  
them; and George Fox the Fore-  
Man, in the Name of themselves, and  
of those in the same Unity. And  
it is worth ones while to compare the  
words of this Declaration with those  
of Fox's before-quoted, and much more  
of the same strain in that Book of his out  
of which I have taken them, Printed in  
the

r 4

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the foregoing part of the same year 1660. There, they were Traytors against Christ and Crucifiers of Jesus, who were for any Earthly King; and it was The Falle Church which did not live upon the Heads of the Kings.

But now they lay themselves under the Feet of an Earthly King. The same Earthly King against whose Restoration they had Belched forth so much Venom. See their Declaration, p. 4. We do therefore Declare (say they) to take off all Jealousies, Fears, and Suspicions of our Truth and Fidelity to the King, and the present Governors, that our Intenrions and Endeavours are, and shall be Good, True, Honest and Peaceful towards them, and that we do Love, Own and Honour

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Honour the King and these present  
Governours.

But there was a pleasant Passage,  
which, I am confident, the Reader  
will Excuse me to tell.

In the first Draught of this De-  
claration, approved by G. Fox and  
the Body of the Quakers, the words  
Loyal Subjects were put in, viz.  
That the Quakers were the King's  
Loyal Subjects, and that they had  
suffer'd much, as himself had  
done.

This wou'd imply as if their Suffer-  
ings had been for him. For how  
otherwise was it any Merit in them,  
with regard to the King? Which look-  
ing like a piece of Gross Hypocrisie,  
one Edward Billing (a Quaker of  
more open Sincerity and Courage than  
the rest) rose up against it; and know-  
ing

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ing well that the Quakers had never  
Suffer'd, nor Acted any thing for the  
King. But, on the contrary, were  
always most bitter Enemies to Him, and  
to His Interests, he Protested against  
these words in the Declaration; and  
said that it was a Mockery in the Face  
of the World to give themselves the Title  
of Loyal Subjects. But G. Fox  
and the Generality of the Quakers ex-  
posed him; and thought it convenient  
that these Expressions should stand;  
whereupon Billing, being heated, a-  
vow'd to them, that if they pass'd the  
Declaration with these words, he  
wou'd Print against it, tho' it cost  
him his Life. And this did so startle  
them, (having a guilty Conscience)  
that, to avoid being thus expos'd, they,  
at last, submitted, to have these words  
left out; which they wou'd never have  
done.

## The Preface

do, if they could have stood the Test  
But rather, such an Objection might  
have made them more Zealous to have  
asserted their Loyalty with the greater  
pugor and so have Conser'd this Bil  
ling and caus'd him to sign an in  
strument of Condemnation  
gainst himself for so; Foul and  
abominable Dangerous an Impu  
tion upon the whole Body of the  
Friends! And that so Butchery  
in the Face of their Assembly which  
they according to their stated Dis  
cipline, have done in a Cause of much less  
Importance than this; and would not have  
fail'd to have done in this, if they had  
not known his Charge to be True  
But this Contest about the word  
Loyalty was perfectly needless so  
they suffer'd the words which I be  
lieved, to stand viz. Truth and  
Fidelity



## ccxxiv The Preface

Fidelity to the King. For ~~that~~ <sup>it</sup> ~~is~~ <sup>the</sup> ~~only~~ <sup>only</sup> all that Loyalty can mean.

But it serves to this purpose, First, to discover their Disloyalty; and secondly, Their deep Hypocrisie, which there never was, surely, such an Impudent Instance given, as in the Declaration; for having themselves served all turns, that ever happened in their time, the Rump Parliament, then Oliver, Protector Dick, the Army that turn'd him out, the Committee of Safety, &c. as before is told; and now but just turn'd to the King; they had the Face to upbraid others for their Changing and Trimming. Hear the words of their Declaration, p. 6. And these Priests turned to every Power and every Government, as it turned, and made Addresses and Acknowledg-  
ments

## The Preface. cclxxv

ments to every Change of Government----- Now let any honest Hearted People judge, whether these be Sound Principled Men, that can Turn, Conform and Transform to every Change according to the Times? Whether these be fit Men to Teach People?

One would think that this were a Lampoon some Enemy had made up on the Quakers; especially, when in the next page, and p. 8. they tell the King, False Dealing we do utterly deny-- and speak the Truth in Plainness, and Singleness of Heart. Of which I leave the Reader to judge, when I have told him farther, That, besides G. Fox's several Papers before-mentioned, the Quakers in the beginning of the Year 1660, before the Restoration, did likewise Print several

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veral Papers of George Bishop, of their Apostles, containing several Invektives against the Kingly Government, and stirring up all People to keep them out. The Book of Bishop's bears this Title, The Warnings of the Lord to the Men of this Generation, &c. London, Printed by M. Inman, and are to be sold at the Three Bibles in Pauls Church-Yard, and by Richard Moon, Bookseller, in Wind-street in Bristol, 1660.

Thus Industriouslly did they spread their Treasons, and set all their Shoulders to support the then Usurpation, and obstruct the Restauration of the King; and that to the very last, in the same Year, 1660.

Bishop p. 26, 27. Writing to the then Council of State, warns them, In the Name of the Lord,

## The Preface.

... vigorous in opposing ...  
... that were made towards the Re-  
... ; persuades them (as Ah-  
... to Absalom, 2 Sam. 16. 21.)  
... Desperate, and to think all Re-  
... betwixt them and the  
... King, to be Impracticable.  
... Beware (says Bishop, *ibid.* p.  
... ) of falling under this Spirit,  
... of thinking that the Breach be-  
... tween you can be Healed: For I  
... Declare it to you from the Lord,  
... That it is Irreconcilable; it cannot,  
... it will not be Healed--- There-  
... fore, in the Power and Dread of  
... the Almighty, stand and Bear over  
... it, Crush it to Pieces, Stamp it  
... to Powder, &c. Therefore it con-  
... cerns you, whilst ye have time  
... to bear down this Enemy, and  
... to secure Places necessary for De-  
... fence.

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fence, Did he only mean **Spiritual**  
Defence, or the Carnal Sword  
But he Advises to Murder in Cold  
Blood, all that stir'd for the King  
or, as he there words it, The doing  
Justice on those whom God has  
given into your Hands, lest out  
of this Serpent's Egg, do come a  
Cockatrice, and his Fruit be a  
fiery flying Serpent; and the Lord  
deliver you and your Forces from  
the Power of those who seek the  
Destruction of you and your In-  
terest. That was, the King; and  
p. 26. ibid. He tells them that there was  
a necessity of the Expeditions and  
continual Marching of your Horse  
[were these **Spiritual** Horse]  
up and down in all parts, espe-  
cially where these Insurrections  
have been. This Letter was wrote  
the

# The Proloud T celebrat

the 6th of Aug. 1659. when things  
were moving towards the Restaura-  
tion: But Printed as before said, Jan<sup>y</sup>  
1660. to stir them up afresh against  
the King, when they had a nearer  
Prospect of their Return. At 1611. I  
met, in their foresaid Declaration  
to Him, after His Return, p. 7.  
they Gravely tell Him, We are a  
People that follow after those  
things that make for Peace, Love  
and Unity &c. and do deny and  
bear our Testimony against all  
Strife, and Wars, and Conten-  
tions, &c. That is, when they were  
Beaten, and cou'd Fight no longer.  
But while there was one spark of Life  
in the Good Old Cause, they Fought,  
and Preach'd, and Curs'd, and  
Damn'd for it, as that which oppos'd  
them. & That is, when they were  
weaker



# xxxix The Bishop's

2 Quakers side: For they will do  
Graciously (under the same Power) and  
like Angels to set a house on fire  
House. As for the words of the  
Thus the aforesaid Bishop in his  
Letter to Richard Protector the 10th  
of September 1654 by his assurance  
that if he would follow the Principles  
of the Light within (that is, be  
good to the Quakers) which if he  
doth (says Bishop) and give up  
be Governed by it, the Lord will  
halve in pieces all the Consultations  
against thee and thy Father's  
House, and will settle the Throne  
under thee, and make thee  
Dread and Terror to all the  
Nations round about, as he made  
thy Father. This is in part of  
Bishop's Book before Quoted. and  
the very next Letter is p. 18. Flatter-  
ing

# The Preface.

These Officers of the Army,  
did think upon this Fine Protector,  
as soon as ever they had done it. It  
is Dated, the 27th of April 1649.  
and thus Directed, To the Gene-  
ral Council of the Army, in  
whom is risen the Spirit of the  
Good Old Cause, these following Par-  
ticulars are tender'd, in order to  
the Carrying through of what is by  
them begun, &c. The Quakers  
were for Thorough Work; and  
mixed all their Quarrel with Oliver,  
Richard, and the Rump before them,  
was for sparing Amalek, for not  
Destroying downright all that stood for  
the King, the Church, or the Laws.  
This was still the burthen of their Song,  
in all their Addresses, as in Article  
11. of the Particulars which they  
Recommended to these Officers of the  
Army,

Army, p. 18. Remember  
 lek i. e. (as this Quaker B.  
 there explains it) the Soul-murder-  
 ing and Conscience-binding Ch-  
 gy-Man, and what he did unto  
 you by the way when ye were  
 come out of Ægypt--- Therefor  
 blot out the remembrance of  
 malek from under Heaven--- Ye  
 shall not forget it. And Artic. 10  
 Vex the Midianites, i. e. the Lawyers  
 (says he) for they vex you with  
 their Wiles, wherewith they have  
 beguiled you in the matter of  
 Peor and Cosbi, i. e. the King and  
 Protector.

The Protector, now he is down, is  
 as bad as the King.

But see how they soothed the Pro-  
 tector, when he was in the Saddle.

Whom

# The Prose.

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Whom (says Bishop in his Ex-  
hortation, ibid. p. 11 b.) we have  
loved above any Man, whole,  
with all that is dear to us, have  
we become, and thy Lot and  
Portion have we chosen! to stand  
or fall, as it should be unto Thee;  
and so have we stood by Thee a-  
gainst All Thine Opposers, whe-  
ther in Field or Council. Thine  
Enemies we have accounted and  
made our own, and never Lost  
Thee till Thou wast brought  
through All. And again, in the  
Righteous Ends of the wars, in  
which we have borne our Part, in  
the Heat of the Day. But after  
the King's Return, then the Case was  
alter'd; then they could not Fight,  
any more they; they would not draw a  
Sword for the World! They never

were upon: Obedient, but) would  
 I could and Faithful to the King  
 They did not Rejoice to see him  
 resist against the King, but I know  
 how the King thought they could do  
 him harm! but they were for a great  
 while the V-bury for the Blood which  
 I have shed and I never applied  
 him in it. O Lord T H A strong  
 and Wine in their Exaltation. I bid  
 you. Did thy Sword (say this) ever  
 return empty from the Blood of  
 the Slain? Didst thou come  
 upon Princes as upon Montaigne  
 as the Potter treadeth the Clay?  
 Were not the Hearts of these  
 Men knit to Thee as one? Was  
 there any thing so great that they  
 could not trust Thee with? Was  
 any thing so Dear that they were  
 not ready to lay down for Thy  
 sake?

# The Preface. i 65165

like? Did they sigh at any time  
at the remembrance of thee?  
Did their Faces wax Pale, Con-  
founded or Covered? Or was not  
the remembrance of thee to them  
sweet and pleasant, as the Dew  
upon the tender Herb, as Life  
from the Dead, &c. And so they  
gan on whole Pages together in a Hide-  
ous Pageyrick, to which I refer the  
Reader. But here he sees how ex-  
pressly they renounce so much as a sigh,  
at any time for all his Trauerous  
Murthers, or that their Faces were  
ever Pale, or Confounded, or Co-  
vered, for all that Blood shed, no,  
but that they Reioice and Glory'd  
in it, and for all His Successes against  
the King. P. 4. Did he not smite  
them with a Wound incurable,  
they and their King and their  
Nobles



Nobles? p. 30 Wadest thou  
 through the Blood and War—  
 a restless and unwearied Spirit  
 And whilst it was thus with thee  
 did the Lord ever fail or forsake  
 thee? Or wantedst thou the Eyes  
 and Hands of the Honest Men  
 these Nations?— Can the Gen-  
 erations that are past, produce the  
 like, of the Lords and His People  
 being with a Man as with thee, or  
 These are the Meek and the Loyal  
**Quakers!** They can Wade in Blood,  
 so it be of the King, or the Clergy,  
 and their Abettors. Slay Bala-  
 am! Vex the **Midianites!**  
 Remember **Amalek!** Give the  
 Priests **Blood** to Drink! These  
 are the Mild Breathing of the  
**Quaker Spirit!** Thus sweetly sings  
 Edward Burrough in his Word  
 of Advice to the Soldiers, p. 2.  
 Oh!

## The Preface. i. cxxxii

But (says he) when (Gulls) give  
the Priests **Blood** to drink, for  
they are worthy. But this (with  
other sweet bits) is left out in the new  
Edition of his Works; wherein there  
is yet enough behind to shew the large-  
ness of his Bowels, and to what  
narrow Limits he would confine that  
Inundation of Blood; which the  
Good Old Cause had brought upon  
these Nations; and which he Justifies,  
and that from the Mouth of the Lord.  
In his Warning to the English Ar-  
my, 1659. he assures them (p. 549.  
of his Works) in these words; Your  
Victory hath been of the Lord.  
But then he would have them go on,  
and carry Blood and Slaughter into  
other Countries. What are these few  
Poor Islands (says he p. 517. 1698.)  
that you have run through; and  
then

искусств. Энциклопедия

though ~~(which)~~ their will fall upon  
and Spain, and ~~(the)~~ Egypt, & ~~(the)~~  
~~(the)~~ Bloody of the Guile  
through all the Dominions of  
Pope (p. 538) that your Sword  
and the Sword of the Lord may  
neither leave Rome nor Branch  
Idolatrye, that your Sword be lift-  
ed up against them (prop. 40) Set  
up your Standard at the Gates of  
Rome. And Propheying Now  
time when Vengeance shoulde be taken  
of Rome; The time is come.  
says by p. 537. their Church  
cannot stand Long. (p. 549) 556  
and I as sure as the Lord lives so  
shall it come to passe. But this is long  
since pass'd, and their Church stands  
still. And (which is much greater  
(wonder) this Burrough is counted still  
a true Prophet among the Quakers.



## ccc. The Preface

The true, we must believe the  
Contradictions of the Quakers  
for the Scriptures, & its standing  
standing all these bold Proclamations  
Blood and War which we have  
from them: and that, if their  
were follow'd, all whole Christendom  
would be divided into two  
The Protestants falling upon all  
pish Countries, and the Papists upon  
them: I say, that notwithstanding  
all this, if the Quakers Writings  
are given forth by the Spirit of God  
(as they boldly pretend) we must  
believe their Declaration given to  
Charles II. upon the 21st of Janu-  
ry, 1660. subscrib'd by Goble  
and Eleven more, in the behalf  
of the whole Body of the Qua-  
kers; wherein par. 4. They Declare  
positively against their Absence of  
Fighting,

# The Preface

fighting, upon any account. And  
neither is both our Principle  
and Practice, and hath been from  
the beginning, so that if we  
as suspected to take up arms,  
or make War against any, it is  
without any Ground from us; for  
it neither is, nor ever was in our  
Hearts, since we owned the Truth  
of God; neither shall we ever do  
it, because it is contrary to the  
Spirit of Christ, his Doctrine, and  
the Practice of his Apostles.

And in The Quakers Plea, Prin-  
ted 1661. P. 5. They say, Such  
of us whose Principles were once  
so (that is, for Fighting) are chang-  
ed even from that Principle and  
Practice of going to Wars, and  
Fighting; and Now, are all of that  
Mind and Heart, That in the  
Ad-



## xxii The Preface.

Administration of the Gospel  
on all Occasions whatsoever  
unlawful to go to War,  
Fight with any Man, with  
naul Weapons, contrary to the Do-  
ctrine of **Christ**. This was  
Year 1681. to fix this Opinion  
them (the Quakers) in the King's  
Government. But when, by  
Deep Deceit and Hypocricie, they  
did prevail, and it had for Twelve  
Years after the Restauration been ge-  
nerally received, that this was, in  
earnest, the Principle of the Qua-  
kers, as it continues with most to  
day; and I doubt not, but many of  
the simple well-meaning Quakers them-  
selves, are imposed upon in this, to  
think that the Quaker Principle is  
gainst all War and Fighting  
any Occasion whatsoever,

# The Preface. viii

their Plea above Quoted. Yes, HI  
when the World, and many of  
themselves, had been thus Deluded by  
their Leaders, then in the year  
1672 to settle to themselves the  
Old Principle of Fighting in what  
they The Good Old Cause should  
stand in need of it, did Reprint what  
I have above Quoted of Edward  
Burrough, for carrying Blood and  
War into all the Popish Countries,  
and much more to the same purpose, in  
the New Edition of his Works.  
To which there are high Testimonies  
afforded of George Fox, George  
Whithead, Josiah Coal, Fran-  
cis Howgil, and Ellis Hookes, &c.  
Now, if this Doctrine of Fighting  
or making War, upon any Oc-  
casion whatsoever, be con-  
trary to the Spirit of Christ and  
His

His Doctrine, in the Year  
 (the part of the Year, I mean  
 the Restauration) how came the  
 above-nam'd, to Publish the  
 Doctrine of Edw. Burroughs  
 such mighty Pomp, in the Year 1651  
 And we must believe Both to be  
 fallible as the Holy Scriptures  
 themselves, being Both given  
 by the same Spirit.  
 But these Editors of Burroughs  
 Works, are yet more Chargeable  
 whatever is in the New Edition, be-  
 cause they took more upon them than  
 barely as Editors; that is, to Cor-  
 rect and Amend, and to Expunge  
 what they thought fit: as his Decla-  
 ring War against the King and the  
 Church, before-told; which, he  
 Dictated, as he said, by the Eter-  
 nal Spirit; yet they made bold, to set  
 these

## The Preface.

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these things aside, lest they should offend the Powers then in being: but they thought that carrying the VVar into Italy and Spain, would be less taken notice of; and would continue their Claim to the Privilege of Fighting, when they should have occasion for it. Why otherwise were not these Expung'd, as well as the Traiterous Passages against the King and the Government?

If it was through the Inadvertence of their Infallibility, let them now Disclaim it, and confess Burrough to have been in an Error, as to that Principle of Fighting. No, they will not; and therefore it is their own. They will not; They have not done it; for since the New Edition of Burrough's Works, 1672. when a fair occasion seem'd to offer towards the

i

Re-

vecevi The Preface.

Re-asserting of the Good Old Cause  
in Monmouth's Rebellion; and  
Several of the Quakers in the V  
where he Landed, took Arms, and  
Fought in his Quarrel; and the  
of them were taken Prisoners, and  
heard nothing of their Repentance  
or that they were oblig'd by the rest,  
sign any Instruments of Condemnation  
against themselves for this, or  
any way Censur'd for it, by their  
Yearly Meetings, or any other Au-  
thority of theirs.

And, if it be true which Edward  
Burrough says, p. 461. of his  
Works, That they (the Quakers) are  
of one Mind, and one Soul  
(which I do not believe, I have a better  
Opinion of many of them; but we have  
here their Infallibility Pawn'd for a Stake)  
I say, if this were true, then this

# John Preface. iiii

would be a Demonstration, what all the  
rest of the Quakers would have done,  
if I had not proceeded to their  
Parts, and what they are still ready to  
do when a like Opportunity shall Summon  
them to Arms, blood and  
But, as I said, I do not believe  
that they are all of one Mind in this  
matter, but that those that are not  
of this Mind, must, and I think, cast  
all Excuse, Renounce the Infallibility,  
or the Truth of Edw Burrough,  
and of G. Fox, G. V. Whitehead and  
the other Quakers who have Pub-  
lished these Works of Edward Bur-  
rough, with such high Applause and  
Commandation, in which he disdains  
to limit the Bloody Sword within  
a few Poor Islands; but would  
have had Oliver (his Joshua) carry  
it through all Christendom.



For advises further, to fall upon  
 Turk, and all the rest of the world  
 See Quakers On Oh Oliver  
 Dated the 1<sup>st</sup> of March, 1699  
 Thou shouldst not have  
 Trifling about small things--and  
 not stand cumbering thy  
 bout **Dirty Priests**; and  
 tells him, that if he had follow'd  
 Counsel, The **Hollanders** (as  
 to him) had been thy Subjects  
 How! How! George! War  
 Friends the Dutch! Must they  
 Pot too! When the Quaker Sword  
 is drawn, it spares none! Protestants,  
 Papists, Turks, it is all  
**Germany** (Fox goes on) had give  
 up to thy Will, and the **Spaniards**  
 had quiver'd like a Dry Leaf  
 The King of **France** must have

are Bow'd under thee his Neck:  
The ~~Thou~~ should have withered  
in Winter: The **Tuck** is all  
his **Katnells** should have **Smok'd**:  
Thou shouldst have **Crumbled**  
**Nations to Dust**. Therefore,  
says he, Let thy Soldiers go forth  
with a free and willing Heart, that  
thou mayst **Rock Nations as**  
**a Cradle**. For a Mighty Work  
hath the Lord to do in other Na-  
tions, and their **Quakings** and **Sha-**  
**kings** are but entering: So this is  
the Word of the **LORD GOD** to  
thee, as a Charge to thee from  
the **LORD GOD**, &c.

Here is Destruction Proclaim'd,  
to the Ends of the Earth, and that  
from the Mouth of the Lord!  
**Blasphemous** **Cursed**  
**Curse** that durst thus set the  
**Deeds**.

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Dreadful Name of The  
High God to thy Diabolical  
Inspirations for Blood and Slau-  
ter through the whole Earth.

And yet to see these Men wipe their  
Months, and say, that they are  
Meek of the Earth! They never  
for Fighting! No, not they.  
now deny the use of the  
Sword, as Anti Christian.  
Lambs!

And yet I believe in my Heart,  
many of them now are Deceived,  
think that the Quaker Principle  
really against Fighting, because they  
have heard so much of it since 1660,  
and that most of the Quakers of this  
Generation, do not know (for it is sta-  
diouly conceal'd from them, by those of  
the Old Stamp) what William  
G. Fox, Edw. Burroughs,

# The Preface CCCXI

Bishop, and the rest of the Pri-  
vative Quakers were. Do they  
know that after Oliver's Death, G.  
Fox pursu'd his Son Richard with the  
same Cry for Blood; General,  
Club and Blood? Fox would  
have sent him (an Able Hand.) to  
have set up his Standard at  
Rome; and then (says he, in his  
Letter to him) you should have sent  
for the Turks Idol, and pluckt up  
Idolatry - and to have made an  
acquisition for Blood, &c.

Now if using the Carnal  
Sword upon any account be  
contrary to the Doctrine of Christ,  
as the Quakers since 1660. have  
Preached; and if they do believe  
themselves they must Hunt this Bloody  
Fox out of their Herd, and for ever  
hereafter Disown his Spirit and his  
Writings.

And I do earnestly invite *W. P.* to follow this Chase; it is most bent upon him of any other, because I think my self oblig'd to tell it him, is suspected by some of his fellow Quakers, as favouring this Principle of using the Carnal Sword, and to convince him that I do not speak without Book, I have now before me a Letter from Philadelphia (the Metropolis of Pennsylvania) Dated the 21st of the 4th Month, 1697. wherein are these words, I have seen a Copy of the King's late Grant of the Government, wherein they give the Reasons of their taking it away; and of *Will. Penn's* humble Submission, and Requesting the Government to be Granted to him again; which was therefore done, on his giving them

certain Assurance that he wou'd  
Secure and Defend the Place; and  
wou'd send 80 Soldiers to ~~Albany~~  
when call'd For, and find Money  
to Pay them: This causeth a  
great stir among the People, who  
are not very ready to comply  
therewith, ~~but~~ I will make no Comments; but leave  
Mr. Penn himself to Own or  
Deny the Matter of Fact; and  
whether he will stand by G. Fox as to  
his Principle of Fighting, or not?  
And if any have been heretofore Decei-  
ved by G. Fox, that they wou'd now  
Repent, and Return. ~~But~~ I must tell them, that they must  
first Cease to be Quakers; For they  
pretend to infallibility: Can never  
Repent, or Acknowledge a Fault.  
Therefore the Quakers do not ask  
Pardon



Pardon for Sin; because they  
have no Sift, and if any one can give  
evidence, or that ever he's heard, of  
Quaker Meeting, to Retribution  
Sin; Pray'd for, be it do'st dy for the  
Mundicall of the Tenty, to Discharge  
y<sup>e</sup> God has Promis'd to Give to those  
who Ask; but those who will not  
have not Title to any Promiser in the  
Gospel. Their Condition is the most  
Desperate of any of Mankind y<sup>e</sup> the  
Lord o<sup>r</sup> help them, and hear their  
Prayers for them, since they will not  
Pray for themselves. Had ever the  
Devil any Poor Creatures at such  
a Lock before! To bar up their way by  
a Proud and Blind Conceit of Per-  
fection, from seeking, or so much  
as Wishing to Return from their Sin.  
And the same Principle must keep  
them from making any Restitution to  
nobles.

Man:

# The Preface.

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Man. Because a Wrong to Man, is  
 a Sin against God, and therefore, if  
 they cannot Sin against God, they cannot  
 do any Wrong to Man; and on  
 the contrary, if it can be proved, that  
 they have done any Wrong to Man,  
 it follows certainly, that they can Sin  
 against God. Therefore, they must  
 put it to that Issue, whether any Quaker  
 ever Wrong'd any other Man;  
 and to let their Infirmities stand and  
 fall with this. They must do this, they  
 cannot refuse it, as being a necessary  
 consequence of their Principles. And  
 yet they will not do it, they cannot do  
 it. Because there are many and unde-  
 niable Instances which can be produced  
 to the contrary; and if the Friends  
 desire any, for satisfaction, they shall  
 have sufficient. But, for the present,  
 I do here demand Reparation, in the  
 behalf

behalf of the Church of England  
 for all the Vile and Scandalous  
 others, which the Quakers have  
 stow'd upon her (some of which I  
 Repeated) and indeed upon the  
 Catholick Church: and upon  
 the Christian Kings that ever were  
 the World, making them all Apostates  
 and Anti-Christ (as above is Quoted  
 out of G. Fox's several Papers, &c.)  
 and likewise in behalf of all the Part-  
 cular Persons whom they have tra-  
 duc'd with such Odious and Hell-  
 fetch'd Names hereafter mentioned

P. 33  
 But particularly in behalf of one whom  
 they have most scandalously Robb'd  
 the Person wrong'd, is Mr. Selden,  
 and the Thief is Francis Howgill  
 whose Works there is a Discourse against  
 Tythes that is stolen most  
 lately,

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I have whole Paragraphs Verbatim,  
 out of Mr. Selden's History of  
 Pythes, which I have compar'd. and  
 shew'd to Mr. and all Learned people  
 of a Quakers; but I soon found the  
 Deceit, and think it incumbent upon  
 me to Detect it. This will let the  
 World see, that the Quakers Railing  
 against Learning, was only because  
 they themselves had none of it: But  
 when they thought that they cou'd make  
 any Advantage by it, they wou'd ven-  
 ture even to steal it from others.  
 I would now desire the Friends to  
 tell me, whether Selden was not in-  
 spird as much, or rather more than  
 Howgil, since Howgil only stole  
 from him. And whether this Plagiu-  
 rary Art was not mightily expos'd the  
 Friends assurance of their own Infal-  
 libility; since they durst not trust to  
 bvoiq  
 their

their Light within, & Deliver for  
 to those, whom they had vilify'd  
 them. How many very Lascivious  
 Devils, and the Seed of the Serpent  
 Let no Man have the Name of  
 Minister (says G. Fox, in his  
 several Papers before Quoted) p. 39  
 that is made at Schools and Col-  
 leges, and by their Tongues  
 Natural is such a wicked  
 But it seems, their Ministers  
 borrow Tongues from those, that  
 bred at Schools and Colleges, and  
 Israelites and Jewels from the  
 Egyptians: neither  
 But the Israelites did not steal the  
 Egyptians Jewels: They had their  
 good leave, before they took them.  
 But alas! they stole their Gods  
 too. These Quakers (whether they  
 know it or not) have stole and im-  
 prov'd

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provd the ancient most Anti-Chri-  
stian Heresies. Mr. Henry's  
Sandy Foundation, Printed 1668.  
is nothing else but the height of Soci-  
niandism, in the two great Branches of  
it, denying the Trinity and Satisfac-  
tion of Christ. These are what he  
calls The Sandy Foundation, and  
his whole Book is wrote on purpose, and  
expressly against these.  
The Manichees, Erychians,  
Marcionites, and Saturnians, said  
that Christ was a Man only in Ap-  
pearance, but had not properly an  
Human Body or Soul. Thus say  
the Quakers, That he Dwelt only in  
the Body of that Man Jesus, as in  
a Veil or Garment; but took not  
That Body into his own Person, so  
as to become Hypostatically united to  
it: And if so, He was not truly a  
Man



## THE VICE.

Man, but only in Appearance  
According to this, the Gerdonians,  
Eutyrians, and Manicheans  
that the Passion of Christ was  
Real, but in Appearance only,  
outward shew. And such it was  
according to the Quaker Doctrine,  
His Veil only, or Garment was  
city.

Others taught (the Family of  
Love & Late) that it was all an Al-  
legory. And thus the Quakers  
most expressly, making Christ's  
ward Blood, the Type and Fi-  
gure of inward Blood shed Spiritu-  
ally in their Hearts: Making  
Christ without but the History, and  
their Light within the Mystery, or  
Substance; which the Christ with-  
out, as a History, or Shadow of  
it, only pointed.

But

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But lastly, (because I must not stay here to Deduce and Compare all their Heresies) those Ancient Hereticks the Ebionites and Nazarens, from whom our Modern Socinians and from them the Quakers, do derive their Doctrine, did mightily undervalue the Holy Scriptures. Some of them pretended to Mend the Scriptures, and did boldly Adulterate them; and set up other Scriptures against those receiv'd by the Church. And this the Quakers have done beyond any that ever went before them.

For they have Canonized all, and every of their own Writings; the most Blasphemous, and expressly Contradicting one another, as has been shewn.

u

And

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And none ever have so Contem'd  
and Vilify'd the Holy Scriptures as  
they have done.

One of their Mighty Prophets,  
(before and hereafter mentioned) being  
Solomon Eccles, came into the Church  
at Aldermanbury in London, in time  
of Divine Service, all Naked, be-  
smear'd up to the Elbows, with Ex-  
crements; and other Quakers did  
justifie this Beast, and said that he  
might as well come into the Church with  
that Filth in his Hands, as the Mi-  
nister with a Bible. And he was,  
after this, very dear to G. Fox, and  
the Companion of his Travels.

Upon the 10th of August, 1681.  
at the Quaker-Meeting-House in  
Grace-Church-street, one, who had  
a greater Reverence for the Holy  
Scriptures than the rest, brought a  
Bible

## The Preface. CCCXXIII

Bible with him; and before the Meeting was gathered, or their Preachers come (so that it was no Disturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of St. Luke, so nothing particular as to the Quakers, that they could take notice of: But it was the Bible! And that was a sight not us'd to be seen there, much less to hear it read; which so mov'd their Indignation, that one of the Chief of them snatch'd the Bible out of his Hand, and (notwithstanding of all their Meekness) thrust him (an Ancient and Grave Man) all along the Gallery, down several steps. Richard Smith was present, and will attest it.

But that this may not seem strange to the Reader, he must know that  
u 2 there

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there never was, from their first appearing in the World, one Chapter of the Holy Scriptures read in any of their Meetings. No, nor has any of their Preachers, that I could hear of, to this Day, ever recommended the reading of the Holy Scriptures to their People; but rather lead them from it, as from a Dead Letter; which was Hurtful and Pernicious: and that they should mind only their own Light within; that is, to follow their own Imaginations.

But would not that Argument of minding only their own Light within, conclude as much against reading the Letter of the Quaker Writings?

O, no, that was far from their meaning! For, having thus taken the People off from reading or minding the Holy Scriptures; the Fetch which the

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the Devil had in this, was to substitute the Rankest Poison in lieu of that Heavenly Manna, the Scriptures of God. And therefore this Grand Deceiver Possess'd the Quakers with that Non-sense as well as Blasphemy, That when, upon Presence of the Light within, he had drawn them away from reading of the Scriptures; yet, upon the same Argument, he made them Zealous for the Reading and Studying of their own Writings; as if the Pretended Sufficiency of their Light within, were not as much overthrown by the one, as by the other. But this plainly discovers their Preference of their own Writings to the Holy Scriptures; that, while they rejected the Scriptures, as not Necessary to the Guidance or Direction of their Light within;

" 3

ther.



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they, at the same time, enjoin'd, under the severest Penalties, even of rejecting the Authority of God Himself, not only the Private Studying, but the Publick Reading of their own Writings, in their Meetings. Thus their Great Fox Commands. This is the Word of the Lord (says he) I charge you, in the Presence of the Lord God, to send this (Epistle) amongst all Friends and Brethren every where, to be read in all Meetings. To them All this is the **WORD OF GOD**, &c. Yet he calls it Blasphemy, to say the Holy Scriptures are the Word of God, as you will see hereafter, p. 150, 151. and George Whitehead, in what he calls An Epistle for the Remnant of Friends, concludes thus, Let this (Epistle) be read distinctly, in the

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the Life and Authority of God, from whence it came, amongst Friends in and about London, and elsewhere, &c.

Now I do desire G. Whitehead, to produce out of any of his, or all of their Writings, such an Advice or Encouragement as this, for reading of the Holy Scriptures. Or to tell us whether they ever yet endur'd so much as one Chapter of them to be read, upon any occasion whatsoever, in any of their Meetings? And then, whether it be not a plain Consequence, that they do Prefer their own Writings (which they so strictly enjoin to be read) to the Holy Scriptures, which they not only not Enjoin, or Command, but never so much as Advise, or Recommend to be read? But, on the contrary, they give all the

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Threatning Discouragements that can be, to deter any from reading of them, calling them Carnal and Death, as before is told.

But to come to further Evidence, and give you even a Judicial Determination of the Quakers Assembl'd in their Publick Meeting, when they durst speak out against the Scriptures, about the Year 1658. this Cause was brought before them, and solemn Judgment given. For then it was that Thomas Padle accus'd John Chandler (both of Southwark, **Quakers**) at a Meeting of the **Quakers** at the Bull and Mouth, up one pair of Stairs. I give it thus particularly, that the Friends may not pretend Ignorance; and because I have Eye and Ear Witness to produce, if it be in the least Disputed, that Then and There

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There the said John Chandler was  
accus'd by the said Thomas Padle, for  
saying, That he Prefer'd the Scrip-  
tures before the Friends Books;  
which Accusation J. Chandler did not  
deny (he was something of a Scholar,  
beyond the common Quaker Level)  
but being Reprov'd for it by the  
Meeting; he said, in Excuse, that  
it was in Dispute with some Opposers,  
and that the People urg'd him to  
it. And some of those who were pre-  
sent at that Meeting, do very well  
remember, that one principal Reason  
they gave for the Preference of their  
own Books to the Scriptures, was,  
That tho' the People had had the  
**Scriptures** many years, yet  
they had not Converted so many  
to the Truth as **Their Books**  
had done.

They

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They really thought themselves have a Dispensation beyond the Prophets or Apostles; whom they call Low and Carnal in their Day (see hereafter p. 235.) I can name those that now stand high among them who being press'd with a Text out of one of St Paul's Epistles (not twenty years ago) did, before many Witnesses of the Principal Quakers, not stick to say, That Paul was Dark and Ignorant, like--- (him whom they oppos'd) and that they saw beyond him.

The occasion of this (if the Friends pretend not to remember it) was a Jerusalem Meeting, or Council which was call'd of some of their Principal Preachers in London, about the Year 1678. upon an Accusation prefer'd by some of them against one of their New

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for these three Heretical Doctrines, as they esteem'd them. 1. That the Body of Christ arose out of the Grave. 2. That Christ is to be Pray'd to. 3. That we must come to the Father through Christ.

There were various Opinions in that Learned Council concerning all of these; they being such Deep and Abstruse Points in Divinity! But none of the Heretical side were Disown'd by the other, or caus'd to sign Instruments of Condemnation against themselves, as in other Cases is usual with them.

Upon the 2<sup>d</sup> Point, that Text, 1 Cor. 1. 2. being urg'd as a Proof for the Invocation of Christ, the above Answer was return'd, That Paul was Blind and Ignorant, and that



that they saw beyond him. they stood upon it, that no English Quaker was ever heard Preach of Christ.

If the Friends think it more for their Service, that Names, Time and Place be set down; it shall be done, whenever I can say, that it is upon their Request; because I would be Civil. In the mean time I can tell them, that about the Year 1662. John Parrot, one of their Chief Preachers, being question'd for some Expression he had us'd, he justify'd himself, by shewing the like in the Prophet Hosea; to which G. Fox answer'd, That the Prophets were not come to the Son. This was a common saying with him. And at another time, one pressing him hard with the Authority of Abraham, he said,

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Abraham was before John;  
that the least in the Kingdom  
of the Quakers) was Great  
than He. Greater indeed  
when (as is shew'd hereafter, near the  
end of Sect. V. and of Sect. XII.)  
G. Fox was Ador'd with the Epi-  
sclites and Worship of Christ. And  
that Blasphemous Vulponey took it  
Gravely, without any Reprehension;  
but on the contrary, with Delecta-  
tion, stroaking his Hand over their  
Faces (as his Custom was) who kneel'd,  
and fell Prostrate before him. But  
because the Friends call always for an  
Instance, tho' the Case by never so  
common; I will, to oblige them, go  
a great way back; and name Ann  
Gargil, who when G. Fox came first  
to London, threw her self upon her  
Knees betwixt his Feet; and cry'd out

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to him, Thou art the Son of  
Living God! S. B. another Quaker, now alive, and present, confesses she was struck with that blasphemous Expression.  
(At another time, a She-Priest arose in a Public Meeting, with a Trembling Voice, and singing Tone, thus accosted G. for then present, Thou art the King of Saints! Whereat another Quaker Woman being offended, did expostulate with her, (after the Meeting: her excuse was, that it was not to G. Fox she spoke those words, but to Christ who was within him; the same Distinction which all Idolaters use for Worshipping their Idols: As which G. Whitehead uses in the same Case, as you will see hereafter at the close of Sect. XII.

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And the same would excuse Simon Magus, for being call'd, The Great Power of God (Act. 8. 10.)

That was more modest than our Magician, who was call'd The Christ himself; and not only His Power or Virtue. Simon desir'd only, That the Holy Ghost might be given by his Hands (Acts 8. 19.) but George Magus, own'd no other Holy Ghost than what was within himself, of which he was the Possessor and Owner. These have far out-strip'd their Master. For Simon Magus was the Father of the Quakers, Socinians, and all the rest of the Anti-Trinitarian Hereticks. He first Blasphem'd against the Holy Trinity; slighted the Scriptures, denying the Law of Moses to be

Epiphan Her. 21.  
Iren. Advers. Her.  
l. 1. c. 10.

from

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from God; set up Magic, Idolatry  
and Sensuality. In all of which  
was not more follow'd by the Gnosticks  
than the Quakers; as, I think,  
have sufficiently shewn. I hope with-  
out Exception, unless it be that some-  
times I do not name every Voucher, and  
sometimes set down but the two first  
Letters of their Names, which is but  
seldom; and then only when they were  
not willing (unless upon necessity to clear  
the Truth, which they will not refuse)  
to have their Names expos'd to the Fu-  
ry of the Quaker-Spirit; which  
throws so much Dirt upon any who dare  
oppose them, that no Man, howe-  
ver so Innocent, would desire to be so  
bespatter'd; which is the Reason gi-  
ven by the Ingenious Author of The  
Third Part of the Quakers Quib-  
bles, Printed, 1675. why he did

not

# The Preface. in COORXBU

let himself be known. And may be  
Reason why they have not yet at-  
tempted any Answer to that Book alone  
(I think I may say) of all that have  
been wrote against them: being de-  
priv'd of their beloved Topick, which  
they use instead of Argument, to Vir-  
lifie and Discredit all that is in their  
Power, the Good Name of any who  
writes against them.

Let the Reader take this for one Rea-  
son (if he please) that I say not that it  
is the only one, why the Author of this  
small Treatise has not troubled the  
World with his Name.

For he desires no stress to be laid up-  
on who says, but upon what is said.  
Besides, he thought it needless to tell  
his Name to these Gentlemen with whom  
he has to do, because, as hereafter  
Quoted, p. 7 (George Fox says, That  
they



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they (the Quakers) have an infallible Judgment to judge Persons and Things.

Which yet has not discover'd to them the Author of The Quakers Quibbles: and this Author may perhaps escape as well; tho his Concern is not great if it prove otherwise.

But this by the bye. To return to Edw. Burrough p. 47. of his Works, determines clearly, that the Scriptures are not now of any Authority at all to us, at this day. Why? Because they were Commands given to others, and not to us. For example, That the Epistles to the Corinthians bound no other Church; that to the Galatians, had respect only to those of Galatia, and so of all the rest. And that the old Prophets were only to be hearkened to at that time, by those parti-  
cular

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unto People or Nations, to whom  
they then uttered their Prophecies. For  
it being objected, that the Quakers  
held this pernicious Principle, That  
the Saints were not to do Duties by  
or from a Command without, But  
from a Command within; and that  
the word Command in Scripture,  
was not a Command to them;  
all they had the word within  
them. **But** though **own** and  
justifies it. I answer, (says he)  
That is no Command from God  
to me, which he Commands to  
another; neither did any of the  
Saints which we read of in Scrip-  
ture, act by the Command which  
was to another, not having the  
Command to themselves; I Chal-  
lenge Example of it; they  
obeyed every one their own Com-  
mand;

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mand; and thou or any other  
who goes to Duty, as you call  
by Imitation from the Letter  
without, which was Command  
to others, --- your Sacrifices  
not accepted, but is Abomination  
to the Lord, &c.

Here it is made Abomination to  
the Lord, to obey the Command of  
Scripture, or to live by Imitation  
(as he calls it) from the Letter; that  
(is, not to follow our own Imagina-  
tions without the controul of Scrip-  
ture, or any other Law.

This is the same Principle which is  
hereafter, P. 156 related from Mo-  
Penn; and almost in the same words,  
That what was a Command of  
God, in old time (that is, in the  
Scriptures) is not so to us, unless re-  
quir'd by the same Spirit Amen.

Here

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Here the whole Authority of Scripture is, at one blow cut down. For no Command in Scripture is, by this Rule, obligatory, unless it be Commanded Anew by the **Quaker** Light within (that is, by every Man's Roving Imagination) and, if it be Commanded by their Light within, then they think that it is Dictated by the same Spirit, which gave forth the Scriptures of old; and, upon that account only, that it is obligatory; but not because it is contain'd in Scripture; which was only a Command to those in former Ages, but not to us who have another Rule given unto us Anew; that is, our own Light within. So that the Scriptures are, by this, as much out-dated, as an old Almanack. And we must no longer search the Scriptures, we must not live so

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much as by Imitation of what we find there. Burrough says it is a Domination to the Lord.

And therefore, it was no strange thing to hear George Whitehead, in his Serious Apology, P. 49. Prefer not only their Writings, but their **Extempore** Preachments, and even all whatsoever they speak, upon any account, to the Holy Scriptures themselves.

The Question demanded was this, Do you esteem your Speakings to be of as great Authority as any Chapter in the Bible? And his Answer is in these words, That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and **Greater**.

And

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should therefore, tho' they have let no  
suppos'd contempt of their own Books go  
unrebuked (as in the Instance before of  
Chandler) yet we never heard of any  
Censure they had pass'd upon those  
many much grassen contempts of Scrip-  
ture, which daily are found among them.  
Particularly (what we may always name  
some instance) of Mary Tucker a  
Quaker, Servant to William Rey-  
man a Barber, now living in Queen-  
street, Cheap-side, but formerly in  
Bread-street, where this Mary, then  
his Servant, took the Bible, and, in  
the open day, publickly Burnt it, against  
the Church in Bread-street, to shew  
her Zeal.

Pursuant to this their Principle, in  
their Disputes among themselves, they  
appeal to their own Writings, instead  
of the Holy Scriptures. Thus when



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in their Publick Meeting, at Philadelphia, upon Sunday 1. Decr 1699.

See Heresie and Hatred before Quoted, p. p.

G: Keith was Accus'd of Heresie, in saying That the Light within was not sufficient for Salvation, without something else, i. e. Christ Jesus, as without us. And that G: Keith desir'd to have that Pretended Heresie prov'd against him by Scripture; it was Reply'd by Sam: Jennings, as the Mouth of the Meeting, we are not to prove it from Scripture, but from Friends Books; for the Question betwixt us and George Keith, is not, who is the best Christian, but who is the best Quaker. And indeed they did rightly distinguish betwixt the Christian and the Quaker: For (as before Quoted out of Smith's Primer P. 9.) they are as distant as East from West.

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Test. And according to their Rules,  
they produc'd, instead of Scripture,  
Citation out of Mr. Penn's Part of  
the Christian Quaker, against G.  
Keith, to prove him an Heretick,  
Mr. Penn's words were these, The  
Talent is in it self sufficient. And so  
G. Keith was Damned as an Heretick  
for saying, That the Light within  
was not sufficient without some-  
thing else. *Ut supra.*

It was two years before this, when  
Thomas Fitzwater (bereafter men-  
tioned, p. 129. and 131.) another  
Quaker Preacher, at Philadelphia,  
being ask'd how he liked G. Keith's  
Doctrine? Said, not at all. For  
that he was Building up, what  
they (the Quakers) had been throw-  
ing down these 40 years, to bring  
People

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People back to the Scriptures  
and the Professors of Christianity.

This is the True and Genuine  
of the Controversie betwixt G. Keble  
and the other Quakers; and betwixt  
the Quakers and other Christians.  
And here I will end this tedious Para-  
graph.

And I will enlarge no further  
than to assure the Reader that there is  
no mixture of any Personal Prejudice  
in this undertaking: For I do freely  
own, that I have a real Kindness and  
good Wishes for every one of the Qua-  
kers that I have hitherto been acquaint-  
ed with; and I never receiv'd any  
sort of Disobligation from any of them,  
in my whole life. And that it was, in  
a great measure, for their sakes, that  
I engag'd my self in this Controversie;

out

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of an earnest desire to open the Eyes  
least of some of them, to see these  
Horrible Delusions, wherein they are  
And, in the next place, to hinder  
the increase of such Pernicious Doctrines,  
and prevent others from falling into  
their Snares.

But because it wou'd be too great  
hopes to expect the Conversion of all  
of them at once (I wish I may be mistaken)  
and that I am told it is their Cu-  
stom to Answer all Books which are  
Printed against them,

I do, before hand, give a necessary  
Caution to whomsoever shall be appoin-  
ted to this Task, that they shou'd not  
after their usual Fashion, Carp at some  
word, or Expression, and neglect  
the whole Substance of the matter con-  
traire to them, or give one general Evan-  
gelic Answer to the whole: as they have  
done

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done to the Seven Queries be-  
date the 15th of May, and Presented  
to their last Yearly Meeting the  
of the same May, 1695. (the same  
day that they Excommunicated George  
Keith) whereby the better to Conceal  
their Janus Answers, which All carry  
two Faces, looking to direct con-  
trary ways. For being Caution'd in the  
Introduction to the said Queries, in  
plain Terms, I think, as words can be  
of their manner of double Answers,  
particularly as to the Nature of Christ,  
how that they can subscribe the whole  
Creed (as above-told) and yet not  
mean one word of it of a Personal  
Christ, existing now in Heaven, in  
his own true Humane Nature, with-  
out all other Men : or that he is now  
any otherwise a Man, than as existing  
in His Saints : But that they mean all  
they

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by say of their own Light within  
Only, which they call a **Spiritual**  
Christ, and shedding **Spiritual**  
Blood, &c. within them. And be-  
ing thus Cautious, and Desir'd; to  
clear themselves from this Imputation  
(if it was one) by giving a plain Yea  
or Nay to the said Seven Queries;  
of which the 1<sup>st</sup> Quer. was, Do  
you believe in a Christ without  
you, now in Heaven? and Quer.  
6. Is Christ now, at this day, and  
for ever to come Truly and Re-  
ally a Man, in True and Proper  
Humane Nature, without all o-  
ther Men? These are Plain and  
Short Queries. And yet they say,  
in their Answer, That they cannot give  
their Yea or Nay to each Query as  
desir'd, because they were not Plain  
and Direct Queries. And therefore,



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put them all off together; but  
nevertheless; wherever they pro-  
ceede the same manner against which they  
caution'd, and which they were told  
was to their Charge, as a Trick and  
deceit of Satan to惑乱 our Conscience.  
Monstrous Heresies; but notwithstanding  
of all this Provocation, they still say  
they must use it, for they have no  
way left to blind the Eyes of the World,  
and so, preserve the least prejudice to the  
Name of Christian. Accordingly in their  
said Answer, they tell of Christ, borne  
the Virgin Mary, who suffer'd under  
Painful Paine, &c. but they keep off the  
whole body of the Quarrel, viz. Whether  
they believe in such a Christ, as without  
them? And that he is now, at this day,  
a Man, without all other Men. No  
not a word of this: This pinches too close.  
And I think this a full Confession of their  
Heresie; while they will not, by any  
means, be brought, in plain Terms, to  
disown it. And then give such a Sen-  
tence, and apparently False Excuse for it;  
as that the Quarrel was not so full and  
Direct, as that they cou'd Answer

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to them Particularly: And refer, in general, to their Books already Printed.

Out of some of which, G. Keith has Collected their True and Genuine Answers, to each of the said Quæries: And they are Printed, together with the Quæries and their Answer, by Walter Kettisby, at the Bishop's-Head in St. Paul's Church-Yard, 1695. under this Holy Title, Gross Error and Hypocrisie Detected, &c., to which I refer the Reader.

And, I may, perhaps, present him with a further Examination of the above-said Quaker-Answer to the Seven Quæries, of their waving to Answer, as to the Satisfaction of Christ; wherein they dare not deny themselves to be direct Socinians; and of some other Material Points, which I will not insist upon, in this, that has already swell'd so much beyond its first intended bounds.

Only I do now give this Caution to those Quakers who shall be ordain'd to Answer this Book (if they so think fit) that they serve it not as they have done the Quæries before-told; but that they would Reply distinctly to each Section by its self:  
And

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And not Answer a Book as Rats do, by nibbling at some corners of the Leaves, stealing thoroughly like Moths, to no other purpose than to deface some Words at a venture, without any need so much as to open the Book, or examine into the Sense and Meaning of it.

Otherwise, let them pass it, in Silence, and that shall be taken for a full Confession of the Charge.

But if they will Answer, I desire that they wou'd (for Brevity, and to give us a taste of their Spirit) begin with a plain Yea or Nay to the two of the Seven Queries, which are above inserted, viz. the First and the Sixth. These are not so Long, nor so Intricate, as not to admit of a Plain Yea or Nay, in Answer to them. But if the Quakers refuse this, or shall over again, after all this Caution, give only a General and Evasive Answer: Then I shall Conclude, and I believe, all the Readers with me, That nothing fair is intended by them, or to be expected in their Answers to all the rest of this Book: And that they are not sound in the Faith.

( 1 )

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THE  
SNAKE in the Grass,  
OR,  
SATAN  
Transform'd into An  
Angel of Light.

Discovering the Deep and Unsuspected *Subtlety* which  
is Couched under the Pretended *Simplicity* of many of  
the *Principal Leaders* of those People called

QUAKERS.

THE Controversie with  
the *Quaker-Dissenters*, has  
not been pursu'd by the  
*Church of England* with the like  
B Zeal

Zeal and Pains as those against the *Presbyterians*, *Independents*, and other *Dissenters*; because the *Quakers* were not so Considerable, either for their *Learning*, or for their Influence upon the Publick *Revolutions*, which the others caus'd both in *Church* and *State*.

But their Numbers (whether increas'd by being so neglected) are now really *Formidable*, I mean for the many *Souls* Seduc'd by them (for I speak not now of *Temporal* Considerations;) they not only swarm over these Three Nations, but they Stock our Plantations abroad.

It is wholly for the love of *Souls*, that I have enter'd into this Controversie. And therefore, to do Right to All, I have made a  
Di-

Distinction between them, in the very Title.

I name many of their *Principal Leaders*; because I have great Charity for the generality of the Ignorant sort of them, some of whom I know to be very *Honest* and *Well-meaning* Men, and *Devout* in their way, and who suspect nothing of the *Depth* of that *Mystery of Iniquity*, wherein they are *Blindly*, and *Implicitly* led. And therefore it is chiefly for the sake of these, that I detect the *Errors* of their *Leaders* and *Ministers*, that they may, now at length, if it be the Will of God, recover themselves out of the *Snares* of the Devil, wherein they are taken *Captive* by him at his Will.



Secondly, I name the *Subtilty* of these *Rabbies* of the *Quakers* Sect. For, tho' they are generally thought the most *Ignorant* and *Contemptible* Sect amongst all our *Dis-senters*; and therefore are most neglected by us; yet, since I have perus'd their Books, and Convers'd with some of them, I have much alter'd my Opinion as to that.

I find them to Inherit the *Subtilty* as well as *Heresie* of the *Arians* and *Socinians*, who were the most *Subtile* and hardest to be Detected, of any of the *Christian Hereticks*. And the *Quakers* do defend themselves with the same *Distinctions*, and even add to their Arts, as you shall see.

But they are now at a very hard Lock. For many of them have

have really gone off from the height of *Blasphemy* and *Madness* which was Profess'd among them at their first setting up, in the Year 1650. and so continu'd till after the Restoration *Anno* 1660. since which time they have been coming off by degrees; especially of late, some of them have made nearer Advances towards Christianity than ever before: And among them the Ingenious Mr: *Penn* has of late refin'd some of their gross Notions, and brought them into some Form, has made them speak *Sense* and *English*, of both which *George Fox* (their First and Great Apostle) was totally Ignorant, as you will see in the few Quotations, which I have Transcrib'd out of his *Great Mystery* in

his own words. But so wretched is their State, that tho' they have in a great measure, Reform'd from the Errors of the Primitive Quakers, yet they will not own this, because, as they think, it wou'd Reflect upon their whole Profession, as indeed it does, and Argues that their Doctrine was Erroneous from the Beginning, and their Pretence False and Impious, upon which they first left the Church, and run into Schism: Therefore they endeavour, all they can, to make it appear that their Doctrine was Uniform from the Beginning, and that there has been no alteration; and therefore they take upon them to defend all the Writings of George Fox, and others of the first Quakers; and turn and wind

wind them, to make them (but it is impossible) agree with what they Teach now at this day.

On the contrary, they have, by these Arts brought back their *New Reformation* to the *Old Standard*; and while they wou'd *Reconcile*, they, in effect, *Justifie* and still *Maintain* their first *Blasphemous Pretences*; only have *Dress'd* and *Couch'd* them more *Craftily*, which is more *Wickedly*.

Therefore, to rid them out of this Difficulty, I wou'd persuade them, openly and above-board to Renounce *George Fox* and their first *Reformers*, and all their *Blasphemous* and *Heretical Doctrine*.

Which whoever refuses to do, must be concluded to remain still in that *Root of Bitterness*, and *Bond of Iniquity*. B 4 For

For this Reason I have taken my Rise from the Writings of George Fox, and others of their Scribes ; and shewn the little, pretty Distinctions, which the Modern Quakers make use of, to Cover, Palliate, and Reconcile those Doctrines of Devils at first taught by them.

And I hope I have perform'd thus much, That our present Quakers must either plainly Renounce George Fox, and other their Original Rabbi's ; or otherwise that they are not to be believ'd in that fair Face which they, at present, wou'd put upon their Doctrine.

There is nothing so Monstrous or so Senseless for which excuses may not be made, and some seemingly plausible meaning put upon the grossest Absurdities. No

No *Quakers* in the World do Defend themselves with greater vehemence, and self-assurance than the *Muggletonians* do.

And they go (as the *Quakers* do) upon the Pretence of an *Infalible* Inspiration of the Spirit of God, or, the *Light within*; and are as Positive as any *Quaker* of them all.

And, I must say it, they give the same Proof for their *Extraordinary* Inspiration, as the *Quakers* do, that is, none at all, but their own Confident averring of it.

Mr Penn, in his *Winding-Sheet* (hereafter Quoted) p. 6 Sect. 6. calls **Muggleton** the Sorcerer of our Days.

Now I wou'd beseech Mr. Penn (who has more Wit than all the rest



rest of his Party) to let us know what Ground he had for leaving the Church of England more than Muggleton? Or, than others of the Separate Quakers have for leaving of him, and his Party?

Or why we shou'd trust the Light within Him, or George Fox, rather than the Light within Lodowick Muggleton?

Has Lodowick wrought no Miracles to prove his Mission? No more have George Fox, or William Penn.

Are they very sure that they are in the Right? So is he. Are they Schismatics? So is he. Are they above Ordinances? Have they thrown off the Sacraments? Muggleton has done more: He has discarded Preaching and Praying too:  
For

For these are *Ordinances*. Is *He* against distinct *Persons* in the *God-head*? So are *They*. Is *He* against all *Creeds*? So are *They*. Does *He* deny all *Church-Authority*? So do *They*. Yet does *He* require the most *Absolute Submission* to what *Himself* teaches? So do *They*. Does *He* make a *Dead Letter* of the *Holy Scriptures*, and *Resolve* all into his own *Private Spirit*? So do *They*. Does *He* *Damn* all the *World*; and all since the *Apostles*? So do *They*. All which will be shewn at large in what follows. These are *Twin-Enthusiasts*, both born in the year 1650. (for then it was *Muggleton* says he got his *Inspiration*) and have proceeded since upon the same main *Principle*, tho' in some particulars, they have

have out-strippt one another, and Persecute one another, as if they were not Brethren; But tho', like *Sampson's* Foxes, they draw two ways, their Tails are joyn'd with Fire-brands, to set the Church in a Flame.

I desire here, before I go farther, to obviate a Prejudice which some Readers may take as a little *Railery* I am forc'd to, now and then; which they may think not becoming the Gravity of the Subject in Hand: But there are some things so very Ridiculous, as to make a *serious* Confutation of them no less Ridiculous.

I am to tell the Reader, likewise, that I do not, in this, undertake to give an Account of all the Errors of the *Quakers*: And  
some

some of those which I do name, I dismiss very briefly, intending chiefly to insist upon some of their more Material and Monstrous Heresies.

1. Therefore first, As to their Principles concerning *Government*: I shall only refer you to the *Quakers Unmask'd*, Printed at London, 1691. where p. 14, 15. you will see them to be *Commonwealths-men*; against *Kingly* and *Hereditary Government*, and making all *Governours* Accountable to the *People*. And p. 18, 19, 20. They Court *Oliver Cromwell* at no small rate, justifying the Murther of *King Charles I.* whom they call *Traytor*, *Common-Enemy*, &c. and yet after the *Restoration*, 1660. they come about again, and compare the same

same Oliver to *Ahab*, *Haman*, and *Pharaoh*. They had got a New Light ! See more of this in the latter part of Sect. XI.

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## S E C T. II.

*As to Their Principle against using the Carnal Weapon, or Force of Arms.*

**I** Will dispatch this Head, with a pleasant Story I find in the Printed Tryals of *G. Keith* and others in *Pensylvania* ; where the Government is in *Mr Penn*, as *Propriator*, and under him chiefly Manag'd by *Quakers*, who are *Justices of the Peace*, and in other Commissions there. But so it fell out, that some *Pirats* took a *Sloop* of

of theirs. This put them into  
 great Distress, betwixt their so  
 much cry'd up Principle against  
 using outward Force, tho' in their  
 own Defence; which a whole  
 Dozen of them, and George Fox the  
 first, Sign'd in a Declaration to K.  
 Charles II. in the year 1660. to be  
*Anti-Christian*; which Declaration is  
 inserted in the said Tryal, with  
 other Testimonies of the *Quakers*,  
 against even *Defensive War*, tho' to  
 save their *Throats* or *Goods* from  
*Thieves*, *Robbers* and *Cut-Throats*  
 (I use their own words) as being  
*Atheism*, and a *Mistrusting* of *Provi-*  
*dence* in *Restraining Evil Men*. They  
 were in great pain how to save  
 this Principle and the Sloop too.  
 But that was impossible. And all  
 their Sloops, and all that they had,  
 might



might have gone the same way, if they wou'd not oppose Force to Force : which at last was resolv'd upon, and they re-took their *Sloop*, and made some of the *Pirates* Prisoners. They soon found that necessity in Government, when it was in their own Hands, which they cou'd not be convinc'd of while it was in the Hands of others.

But they must not go from any former Principle, for spoyling of their *Infallibility* : Therefore they Coyn'd, or Borrow'd a pretty Distinction, and said that they did not use the *Carnal Weapon*, as *Quakers*, but as *Magistrates*. And now all is whole again.

This is the same *Salvo* The Pope has for his using the *Temporal Sword* :

Sword? And this is not the only thing which the Quakers have learnt from the Christian Religion, which I briefly touch upon. The Church of England is full of them in love.

That the Popish Missionaries first set up Quakerism in England.

**E**dward Burrough, who wrote when Preface to George Fox's Great Mystery, Printed, 1659, tells us that the Quakers first appear'd in England Anno 1650. and came first into London Anno 1654. Then it was that Rome was reaping a plentiful Harvest which they had long been sowing, by setting up, in that Universal Toleration,

C

Mul-

Multitudes of various Sects, with  
purpose to Divide, and so Confound  
their only substantial Adversary,  
the Church of England.

They dress'd *Enthusiasm* in several  
Shapes and Forms, of *Presbyter*,  
*Anabaptist*, *Independent*, *Quaker*,  
*Muggleton*, and a long &c. which  
differ only in degrees.

See *Foxes and Fire*  
*brands*, Printed 1680.  
p. 15, &c.

Of this many In-  
stances may be gi-  
ven, and Proofs  
undeniable. *Enthusiasm*, when it  
is a Delusion, or falsely pretended,  
is the surest means to overthrow  
all Church-Government and Order,  
and all Sobriety of Religion; for it  
is no less than *Blasphemy* falsely to  
pretend to *Extraordinary Inspirations*  
from God.

And

And this Doctrine of *Enthusiasm* came chiefly from the Church of Rome; Labbade a Jesuit set it up in Holland; and Rob. Barclay the Quaker was tinctur'd in his younger years in the Scotch Convent at Paris; and John Vaughan was a Roman Catholick, who was a great Preacher among the Quakers in London, and a Preacher now among them in Pennsylvania. But God has punish'd them, by sending the same Spirit among themselves: And has made a great Fraction in the Church of Rome by the growing Sect of the Molinists, or Quietists in Italy. There is a Sect like unto these rose up in Germany, call'd Pietists; some of whom I am told have been in London, and own'd as Brethren by the Quakers,

and gone many of them to Pennsylvania.

The *Quaker Infallibility* was contriv'd on purpose to bring Men back to the *Infallibility* of the Church of Rome, by these steps. First, the *Infallibility* was plac'd by George Fox, and all the *Primitive Quakers* in every single *Quaker*; which I will shew. This most Ridiculous Pretence, the *Jesuits* well knew, cou'd not long be Tenable: and that it would roll naturally into the *Infallibility* of their Church or Meetings; which it is already come to, as shall be abundantly made appear.

And now there is but one step behind, and that is, to Dispute the *Infallibility* betwixt the Two Churches, that of Rome, and that

of the Quakers : And the Issue of this who does not see, when their Succession and other Marks of the True Church, come to be compar'd together.

#### S E C T. IV.

Their Damning all the World, but themselves, since the days of the Apostles.

**G**eorge Fox in his Great Myst. p. 89. says, That the Quakers have a Spirit given them beyond all the Forefathers, since the days of the Apostles, in the Apostacy. George Whitehead would fain come off of this, and thus endeavours to excuse it, in his Charitable Essay, Printed



ted 1693. p. 51 in: these words.  
 The very Intent and Meaning of George  
 Fox's words herein, was not be-  
 yond all the Fore-fathers, without Ex-  
 ception, but beyond all in the Apostacy.  
 That is, George Fox did not think  
 that all the Fore-fathers were in  
 the Apostacy; and that he only  
 spoke of those who were in the  
 Apostacy. So that some were in  
 the Apostacy, and some were not  
 in it. Now here it wou'd have  
 been incumbent upon George White-  
 head to have nam'd those whom  
 he, or George Fox did believe were  
 not in the Apostacy. But that he  
 cou'd not do, for, in truth, they  
 Condemn all the World but them-  
 selves. Tho' here George White-  
 head wou'd fain mince the Matter.  
 Let us hear George Fox explain  
 him-

himself in other places of the  
 same Book ; you will best know  
 his meaning from himself p. 217.  
 he says, That since the days of the  
 Apostles, **All the world** went  
 after them, i. e. after those who  
 (as he there expresses it) did inward-  
 ly **Raven** in the **Sheeps Cloathing**.  
 And now (says he) are People but com-  
 ing from them to the Rock p. 219.  
 That the **Whole world** was standing  
 against the Light, and against the  
 Saints and the Lamb. p. 226. Since  
 the days of the Apostles, **All that**  
**dwelt upon the Earth** went af-  
 ter them, the False Prophets and the  
 Beast. p: 175. Since the Apostles  
 Decease-- the Faith hath been depart-  
 ed from, the Unity among **All Chri-**  
**stians** hath been lost, in **All Chri-**  
**stendom**-- From that ye have Ra-  
 vened,

vened, **You**, and the **Papists**  
 and **All Sects upon the Earth**  
 p. 253. Such as differ from us,  
 differ from Christ. p. 267. You all  
**Priests and Teachers** who call  
 your selves **Ministers**, since the  
 days of the Apostles, who inwardly are  
 Ravened from the Spirit of God, are  
 turning, and have turned **All People**  
 from the Light to the Darknes, and so  
 have kept **Thousands and Millions** of  
 Souls in **Damnation**, and turning  
 and keeping them in the Path and Way  
 unto **Hell**. p. 98. And Thou and  
**You All** that speak and write, and  
 not from God **Immediately** and  
**Infallibly** as the Apostles did, and  
 Prophets, and Christ--- You are **All**  
 under the Curse in another Spirit, Ra-  
 vened from the Spirit that was in the  
 Apostles, only have had the **Sheeps**  
 Cloathing,

Slashing, & inwardly **Ravering**  
**Wolves,** so deceived the **World**  
 and the **Nations**-- And so Power  
 hath been given to the **Beast** over **All**  
**Kindreds, Tongues, and Na-**  
**tions.** p. 153. Which have decei-  
 ved the **Nations,** and led the  
**World,** and brought them all upon  
**Heaps,** and have **Never** heard the  
 Voice of **God,** nor the Voice of **Christ,**  
 and have not the same **Infallible Spi-**  
 rit as the **Apostles** had, and no **Im-**  
**mediate Revelation** nor **Inspi-**  
 ration as they had: So these have ta-  
 ken away the **Key of Knowledge** from  
 among **People** since the **Days of**  
**the Apostles.** p. 158. Of his  
 (**Christ's**) **Body** are **All Professors,**  
**Protestants** and **Baptists** upon  
 the **Earth** Ignorant----- Therefore be  
**All** in the **Unity** one among another.

p. 111. And All upon the Earth  
 that be from this Light (which the  
 Quakers set up) they be in the Error,  
 out of the Covenant of God, and  
 strangers from the Covenant of Pro-  
 mise. And in plain terms, p. 249.  
 he asserts all others to be so (Equivocating,  
 Deluding Hypocrites) except  
**Quakers**. And p. 267. That  
 the Quakers are the **Only** Mini-  
 sters of Christ, not made by Men, but  
 by the Will of God. And adds, Is  
 not **All Sects** join'd with you against  
 them? p. 111. All the Earth doth  
 Rage against them. And that we  
 may be sure that England is inclu-  
 ded, he says p. 311. The Mini-  
 sters which are so call'd in **England**,  
 hath gotten the Name, but are found  
 the Ministers of Unrighteousness, and  
 are Wolves indeed in Sheeps Cloathing--

What

*What Greedy Dumb Oge are  
these? &c.*

I will not trouble my self nor  
the Reader to apply all this, and  
shew that George Whitehead's Ex-  
position above-nam'd is a meer  
Sophistication, and quite contrary to  
the meaning of George Fox. The  
thing shews it self. But if George  
Whitehead was really mistaken in  
George Fox's meaning, then I do ex-  
pect from him, if he be a sincere  
honest Man, that, upon examining  
the above mention'd Quotations,  
and many more which he may  
find in the same Book, to the same  
purpose, he will Publickly, and in  
Print acknowledge his Error; be-  
cause the satisfaction to the World  
ought to be as Publick as the Of-  
fence which was given: and that  
he



he and all the rest of the Quakers will, for ever hereafter, own and confess that George Fox did Damn all the World since the Apostles, but the Quakers; and not only those in the Apostacy, as George Whitehead wou'd turn it off; for that he held they were **All in the Apostacy.**

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S E C T. V.

*The Watchful and Proud Spirit of the Quakers.*

**H**AVING thus Damn'd all the World, it is not strange to see them Heal all the rest of Mankind with a Respect proportionable. For what shou'd Damnation do with Respect?

There

There is nothing which discovers the inward Disposition and Temper of the Mind, more than our Words and Language to one another.

Kind and sweet Expressions are natural to Love and Good Nature; as Furious, Spiteful, Envious, and other Grating and Violent Passions do Naturally vent themselves in the like wicked and hateful Ebullitions of a distorted Soul.

Hypocrisy covers these Embers sometimes; but the least wind disperses those thin Ashes, and kindles all into a Flame: Thus the least Provocation; nay, no other Provocation than that of Disputing against them, raises up a strange Spirit of Fury in them, such as possesses no other sort of Mankind

kind that ever I heard of. And I believe there is no one who has engag'd against them, that has escap'd this sort of Treatment.

And yet they are out of all Patience at the least return of this sort to themselves. They love not to be approach'd, but with the greatest Ceremony of *Deference* and *Regard* to their *High Character*, far beyond that of all the Kings upon the Earth (which I will shew in its place) George Fox, in his *Great Myst.* p. 237. Thus corrects *William Thomas*, Minister of *Ubley*, for Reflecting, as he said, upon two sorts of them, *The work of the Ministers of the Gospel* (says he) is not to Reflect upon Persons-- And so thou that art Reflecting upon Persons, dost shew a Mark of thy self to be a  
False

**False Prophet** And **this** **Re-**  
**fecting** upon Persons was never the way  
 to get to God.

And yet in the same **Breach**,  
 while he thus **Reproves** **William**  
**Thomas** for **Reflecting** upon others,  
 he calls him a **False Prophet**. Which  
 is as severe a **Reflection** as could be  
 put upon any who own'd himself  
 as a **Minister of the Gospel**. The **De-**  
**vil** was in thee (says he to **Christopher**  
**Wade**, p. 250.) You be in the **Di-**  
**abolical Devilish** (says he to  
 some **Priests** in the **Bishoprick**, p.  
 321.) And thou talkest foolishly (he  
 replies to **Tim. Trevers**, p. 326)  
 and given up to the **Devils Power**.  
 And in the foregoing **Section**, you  
 see what **Reflections** he makes upon  
 all the **Priests** and **Teachers** in the  
**World**, calling them **Rebbers**  
 from

from Christ, Wolves, Dogs, Equivocating, Deluding Hypocrites, &c.

Some of the Quakers Principles, &c.  
Printed 1693. p. 8,

Take some more of their sweet words, such as

these. Conjurers, Thieves, Robbers, Anti-Christ, Witches, Devils, Scarlet-colour'd Beasts, Blood-Hounds, gaping like the Mouth of Hell, raging like Sodomites, Lizards, Moles, Tinkers, Green-headed Trumpeters, Wheel-barrows, Gim-cracks, Whirlpools, Whirligigs, Moon-Calves, Thud-bark Tatterdemallions, Serpents, Vipers, Ministers of the Devil, Ravening Evening Wolves and Bears, Devils Incarnate, Devil-driven Dungy Gods, &c.

How Much of this is owing to the mean Education of these Scribes, which furnish'd them with such Mechanick Ribaldry and Billings-gate.

But

But the *Furies* which breath in their Spirit, can go along with it into Breasts of more Free and Generous Conversation; Mr. Penn's Sense and Breeding cou'd not secure him from the Tincture of this Leaven, which transported him (for nothing else cou'd do it) to treat his old Friend Mr. Firmin, at this course rate, calling him (in his *Winding-Sheet*, Printed 1672. p.

1.) That Little Great Pragmatical **Thomas Firmin**, a **Monster**, all Tongue and no Ears--- I abhor his folly, **Lightness** and **Foul Mouth**. And he calls Mr. Hedworth (p. 1.) a very Night-bird, a *Wanderer*; one that looks and creeps about like an *Angry Vagrant Momus*. (p. 3.) *Bursten'd with Folly and Revenge*. (p. 4.) *Stuffed with dull Ig-*

D

norance



norance and Cavils, ~~+~~ Shallow Head,  
 Envious Heart, an Idle Shifter, Bom-  
 bast, a Lye as black as Hell. All  
 this in one Sheet of Paper. In  
 the Conclusion of which, in one  
 line he calls Mr. Hedworth, a *Busie*  
*Body*, *Caviling*, *Conceited*, *Proud*,  
*Wrathful*, *Equivocating*, *Slandering*,  
*Cowardly Man*. And in a Pamphlet  
 Entituled, *The Spirit of Alexander*  
*the Copper-Smith, &c.* Printed 1673.  
 p. 1, 2, 14, 16. he calls *William*  
*Muggleton*, his Opponent, an *Old*  
*Canker'd Apostate*, a *Clamourer*, a *New*  
*Alexander*, *Phygellus*, *Hermogenes*,  
*Hymenæus*, *Philetus*, a very *Muti-*  
*neer* in Religion, a *Dark*, *Envious*  
*Inveterate Man*----- An *Adamantine*  
*Alexander the Apostate, &c.*

Such sort of Railing, and Effeminate Spite one wou'd not have  
 ex-

expected from a Man of *Educa-*  
*tion*, and Excellent Natural Parts.  
 But it shews the strength of the  
 Poison, and how hard it is to touch  
 Pitch, and not be defil'd!

This *Wrathful Spirit* of the  
*Quakers* shews it self yet three  
 times more *Deform'd*, and *Ridicu-*  
*lous* when it is vented Naturally  
 by the *Mechanick Gang*, who  
 have no Art to hide its Natural  
 Colours. Take some of their  
*Poetical Elevations* against some of  
 their own *Separatists*, which is Re-  
 corded in T. C's *Animadversions*  
 (hereafter Quoted) p. 10.

Rogers, Team, Crisp, \* Pen, Bullock, and  
Bugg,

Dark Devil-driven Dungy-Gods, desperately  
Lugg,

That are ty'd to the Tail of the separate Schisms,  
Popish Libertine, Heathen Judaism, Atheism.

\* This Pen, is not William Penn (who is not one  
of their Separatists, but one John Peniman, contracted  
into Pen for this sweet Verse.

Such Filth and Nonsensical Venom  
could never proceed from the  
Spirit of Purity or of Wisdom! There  
needs no Argument to discern be-  
twixt Perfume and Stench. The  
opening of the Box does it. And  
this shews the true Picture of the  
Quaker-Spirit, exposes it to our  
Touch; we Feel, See, and Abomi-  
nate it, by the very Conviction  
of our Senses. As Heaven and  
Hell wou'd discover themselves at  
first

first sight. No less distinguishable  
are Blessing and Cursing, Meekness  
and Fury.

His Delight was in **Cursing**  
(says David, Psal. 109. 16.) and  
it shall happen unto him: He loved not  
**Blessing**, therefore it shall be far  
from him. He Cloathed himself with  
**Cursing**, like as with a Raiment---  
Psal. 14. 5. The Poison of Asps is  
under their Lips; their Mouth is full  
of **Cursing** and **Bitterness**.

Thus much for their *Wrathful*  
Spirit, next for their *Pride*.

*Pride* is involv'd in *Wrath*, and  
*Wrath* proceeds from *Pride*. But  
of all *Pride*, there is none so dan-  
gerous and wicked as that of *Spi-*  
*ritual Pride*. It is this which makes  
us likest to the Devil.

D 3

But

But when *Wrath* exprestes it self in the *Contempt* and *Disparagement* of others, then it is direct *Pride*, which consists in a *Comparing* of our selves with others, and a *Preferring* of our selves before them. And when this is upon *Account* of *Religion*, of our own suppos'd *Holiness* above that of others--- Stand by thy self, *Isai. 65. 5.* come not near me, for I am *Holier* than thou--- These are a *smoke* in my *Nose* (*says God*) & *fire* that burneth all the day.

Now the *Quakers* in this, exceed all the *Sects* upon the *Face* of the *Earth*. And that most *Uncharitably*. They *Damn* all the *World* to *Hell*, all, since the *days* of the *Apostles*, but themselves, as above is shewn. *Sect. 4:* They make themselves as *Infallible* as *Christ* or the

the *Apostles*, as hereafter will be shewn; They Explain not their *Light within* to be only an *Illumination* from *Christ*; as Mr. Penn has, of late, Ingeniously turn'd it, but to be the very *Person* of *Christ* in them; and that there is no other *Christ*, no *Personal Christ* in *Heaven*, or any where *without them* (Which I will shew abundantly from G. Fox and others of their *Apostles*) and therefore that the *Title* or *Name* of *Christ* does belong to them, to every *Member*, as well as to the *Head*, as well as to that *Man Jesus Christ*, in whom *Christ* or the *Light* dwelt, no otherwise, tho' some of them will sometimes say, in a *Greater Measure*, than in every one of the *Quakers*.



*Gr. Myst. p. 273,  
100, 91, 229, 90,  
29, 207, 282.*

Nay, G. Fox says that their Soul is a Part of God, of his Being and Essence; that they become one Soul with God, that their Soul is Infinite in its self. And that God is not distinct from his Saints, as I come to shew.

They pretend to a Perfection even Equal with God, as I will shew, in expresse Terms, out of G. Fox.

And therefore they say they are without Sin; and they never beg Pardon for Sin, but Laugh at us, and Upbraid us, for confessing of selves to be Sinners, or Praying to God for Mercy. Alas poor Souls! (says Mr. Penn, of the Church of England, in his Truth Exalted, Reprinted at London, 1671. p. 9.)

are

are you not at Have Mercy upon us  
miserable Sinners, there is no  
Health in us, from seven to seventy?  
And p. 8. He accuses the Church  
of England as Opposers of **Perfection**  
**on.**

They think it not Honour e-  
nough to stand before the Throne  
of God, but G. Fox places them  
upon the Throne, p. 31. The Quakers  
(says he) are in the Power of God,  
and in the Authority of the Lamb, a-  
bove all Houses, and--- are **upon**  
**the Throne.**

And according to this high Dig-  
nity in which they place them-  
selves, they give to themselves,  
and to one another, the most pe-  
culiar Titles of Christ, as that  
of the Branch and the Star, and the  
Son of God, which are attributed  
to

New Rome Ar. M. 19 G. Fox, and which  
 raighd, p. 33, 34. he takes to himself.

I saw the Copy of a Letter of his  
 to Oliver Cromwel, transcrib'd by a  
 Quaker, and preserv'd as a Precious  
 Piece. He there calls himself the  
 Son of God, and says of himself,  
*My Kingdom is not of this World.* But  
 because some wou'd turn it off,  
 and pretend that he spoke these  
 words of *Christ*, and not of *himself*,  
 I will set down *verbatim* that part  
 of the Letter, and leave the Rea-  
 der to judge. These then are his  
 words. *I who am of the World call'd*  
*George Fox, do deny the carrying or*  
*drawing of any Carnal Sword against*  
*any, or against thee Oliver Crom-*  
*wel, or any Man, in the presence of*  
*the Lord God I Declare, as God is my*  
*witness, by whom I am moved to give*  
*this*

this forth from him, whom the World calls George Fox, who is **The Son of God**, who is sent to stand a Witness against all Violence--- My Weapons are not Carnal, but Spiritual, and **My Kingdom is not of this world**, therefore with the Carnal weapon I do not fight.

He said, That he was beyond the state of the first Adam that fell--- that his Marriage was above the state of the first Adam in his Innocency, in the state of the second Adam that never fell--- And that he never fell nor changed.

I am (saith **G. Fox**) the Door that **ever was**, the same Christ yesterday, to day, and for ever. (And in the Title page) Written from the Mouth of the Lord, from one who is  
naked

The Quakers Un-  
mask'd, Printed 1691.  
p. 26, 27.

New Rome Ar-  
raign'd, p. 33.

naked, and stands be-  
fore the Lord, Cloa-  
thed with Righteousness, whose Name  
is not known in the world; risen up out  
of the North, which was Prophecy'd  
of, but now is fulfill'd-- My Name is  
cover'd from the world, and the world  
knows not me, nor my Name. G.  
F.

G. Fox came out of the North  
of England, where they thus break  
forth, Ibid. p. 34. O thou North of  
England! Who art counted as De-  
solate and Barren, and reckon'd the  
least of the Nations, yet out of Thee  
did the BRANCH spring, and the  
STAR arise, which gives Light to  
all the Regions round about: in Thee  
the **Star of Righteousness**  
appear'd, &c.

Jos. Coal, in his Letter to G. Fox, thus Adores him, Ibid. p. 23. Dear G. Fox, who art the Father of many Nations, whose Life hath reached through us thy Children--- whose Habitation is in the Power of the Highest, in which thou **Rulest** and **Governst** in Righteousness, and Thy Kingdom is Established in Peace, and the Increase thereof is Without End. And all this W. Penn does Justifie and Excuse. Judas and the Jews, &c. p. 44.

John Audland, another Quaker-Preacher, offers his Sacrifice and Worship in the following words of his Letter to G. Fox from the West of England. ' Dear

New Rome Un-  
mask'd, p. 43. 44.  
from whence to p.  
50. you will find ma-  
ny more of the like  
Idolatrous Letters,  
and Blasphemies.

' and



'and Precious One, in whom my  
 'Life is bound up, and my  
 'Strength in thee stands. By thy  
 'Breathings I am Nourished, by  
 'thee is my Strength renewed,  
 'Blessed art thou for ever more,  
 'and Blessed are all that Enjoy  
 'thee; Life and Strength comes  
 'from thee, **Holy One**--- Daily  
 'do I find thy Presence with me,  
 'which doth exceedingly preserve  
 'me; for I cannot Reign but in  
 'thy Presence and Power. Pray  
 'for me, that I may stand in **Thy**  
 '**Dread** for evermore--- I am  
 'thine, Begotten and Nourished  
 'by thee; and in thy Power am I  
 'Preserved. Glory unto **Thee**,  
 '**Holy One** for ever.

I mention this Letter more par-  
 ticularly, because I have seen the  
 Origin

Originally in John Audland's own Hand, and compar'd it with other of his Letters; and, as well by the Character, as by some unusual spelling of some words, it is as Demonstrable to be John Audland's own Hand-writing, as can be given, except seeing of him write it. But, because some of the Modern Quakers wou'd fain deny it, tho' they cannot, this Letter was sent by some Quakers to Chippenham in Wiltshire, where John Audland us'd to Preach, and there were many who were well acquainted with his Hand, and it was return'd from thence with the Attestation of many Quakers, that it was certainly his own Hand-writing. And for farther Confirmation, it was sent likewise to Kendal in Westmorland,

land, where *John Audland* was born and dy'd, and it was certify'd from thence likewise, by the *Quakers* who knew him, that it was unquestionably *John Audland's* own Hand-writing.

Many more Instances of this Nature are to be shewn; but I hasten, and refer you to the Books Quoted upon the Margent. And their Pride will yet farther appear in the following Sections. But before I take leave of this Head, of their *Wrath* and *Pride*, let me observe that the *Bitterest* and most *Venomous* Appellations above Quoted, *Devil-Driven* *Dungy-Gods*, *Judas's Old Canker'd Apostates*, &c, are bestow'd upon the *Separate Quakers*, for making a *Schism* in their Church. Never Reflecting  
how

Now themselves have made a Schism from the Church of England.

I began this Section with a Quotation out of G. Fox against Railing, and I will end it with one out of W. Penn's *Address to Protestants*, Printed 1679. p. 242. *Men that are Angry for God, Passionate for Christ, that Call Names for Religion---* may tell us they are Christians if they will, but no Body wou'd know them to be such by their Fruits; to be sure they are no Christians of Christ's making. Now I would earnestly desire Mr. Penn to read over again once more the Names he and others have call'd Men for Religion, some of which are above Quoted, and then to tell me, whether by his present Sentiments, as here express'd, they were, at that time,

E                      Chri-

Christians, of Christ's, or of man's making? And to strengthen the Modern Mr. Penn, I add two Texts, 1 Cor. 6. 10. That **Rebblers** shall not Inherit the Kingdom of God. And James 1. 26. If any Man among you seem to be Religious, and bridleth not his Tongue--- This Man's Religion is vain.

And we must bridle our Tongue not only from *Railing* against our Brethren; but much more from such *Luciferian Pride*, as to assume the Name and Titles of God to our selves, and to aspire even to an *Equality* with the Almighty; with which we now go on.

is Perfect as he is Perfect, is in  
 the **S. A. C. T. V. M. I. C. P.**

his **S. A. C. T. V. M. I. C. P.**

of the Quakers ascribing to an Equa-

lity with God?

**Ans.** It is not more equal

**T**his in effect is prov'd above

But more expressly,

and in very terms.

**G. Fox's Adversary (Gr. M. S. p.**

**181)** yields to him, tho' very un-

reasonably; that we may be Perfect

as God, in *Quality*, but not in *Equality*.

Against this **G. Fox** Disputes, and

endeavours to prove that they (the

Quakers) are Perfect as God, not on-

ly in *Quality*, but in *Equality*; for

Christ (says he) makes no *Distinction*

in his words, but saith, Be ye Perfect,

even as your Heavenly Father is--

And, as he is, so are we, and that which



is Perfect as he is Perfect, is in Equality with the same. And in

his Saul's Errand, &c. *New Rome Un-*  
*mask'd, p. 142.* p. 8. he saith, He

that hath the same Spirit that raised up  
 Jesus from the Dead, is Equal with  
 God.

Great Mystery p. He Accuses Ch-  
 248. stopher Wade, because

he deny'd Equality with the Father,  
 and says, All that have the Son and  
 the Holy Ghost, have that which is E-  
 qual in Power and Glory with the Fa-  
 ther; and this all the Quakers say  
 they have.

This appears further in the  
 next Section.

## SECT VII.

SECRET. VII

Of the Quakers making their Soul of  
the same Person and Substance  
with God.

**T**HAT sayst (says G. Fox to his  
Opponent, Great Myst. p.  
147.) Christ doth not dwell in them  
personally. Doth not Christ  
dwell in his Saints, as he is in the Per-  
son of the Father, the Substance?  
Hence he makes the Soul without  
Beginning or Ending, and Infinite in  
itself. His Opponent had grant-  
ed him in these words, p. 90.  
There is a kind of Infiniteness in the  
Soul; but it cannot be Infiniteness in it  
self.

Against this G. Fox Disputes  
 and no Kind of Infiniteness will serve  
 his turn, but Infiniteness in himself,  
 which is the Infiniteness of God alone  
 for He only has Infiniteness in himself  
 as not being given by any other.  
 Is not the Soul (says he) without Be-  
 ginning & End, this is a Beginning  
 Ending & End, is it not Infinite in  
 itself, and more than all the world?

P. 39. Now consider this  
 condition these call'd Ministers are in  
 They say that which is a Spiritual  
 Substance, is not Infinite in it self  
 but a Creature. Here he will  
 not let the Soul be a Creature. His  
 proof is in the next words, Thou  
 which came out from the Creator, and  
 is in the Hand of the Creator, which  
 brings it up, and to the Creator again  
 That is Infinite in it self. I do not  
 meddle

meddle with his Philosophy (which is wretched,) I only shew you his Opinion, that the Soul is not a Creature, but Infinite, and that in it self. Which is making of it God in the strictest terms. Will you have any more of it? He makes the Soul to become one Soul with God. Christ (says he, p. 19.) brings the Soul up into God, from whence it came, whereby they come to be **one Soul**. And p. 229. who are come up into the Bishop Christ, they are one **Soul**.

It is horrid Blasphemy (said Alexander Ross,) to say-- The Soul is a part of God. It is not horrid Blasphemy (reply'd G. Fox, p. 273.) to say the Soul is a part of God, for it came out of Him, and that which came out of Him, is of Him. Fox does not say that the Soul came from God,

that is, that God Created it : But that it came of God, as a Part of God, of his Substance, Person, and Essence. And, p. 100. is not this God's Being? Says he. And he Disputes against this Position, That there is not an Essential In-dwelling of the Divine Nature in God's People, and That God dwells not in the Saints by a Personal Union. Or that Christ's Person is not in Man, which is as much as to say (replies G. Fox p. 248.) as if we were not of his Flesh and Bones, and had not his Substance.

Here the Light within is not only an Illumination or Inspiration from Christ, but the very Person of Christ, his Substance, his Flesh and Bones. And he says, p. 207. That Christ is not distinct from his Saints. That Christ is the Elect p. 88. That the  
Light

Light within ~~the~~ Christ. Ap. 310.  
 That they who are of the Faith, are  
 the Flesh of Christ, the Flesh of Him  
 who Suffered. But this will come  
 under a following Head, Sect. 17.  
 therefore, for the present we dis-  
 miss it. Only I will tell you be-  
 fore I go, Mr. Penn's Excuse for  
 G. Fox in all these particulars. He  
 lays it upon George's qu The Invalidity of  
 extreme Ignorance John Faldo's Kind-  
 caron, &c. 1671.  
 That when he said p. 353.  
 the Soul was *Equal* with God, by  
*Equality* he meant only *Unity*. And  
 that when he call'd the Soul *Infi-*  
*nite*, he did not mean *Infinite*, but  
*something that is not finite*, or  
 which comes to an End: And  
 that when he said the Soul was  
 without Beginning, and a Part of  
 God, he did not mean the Soul,  
 but



but the *Breath* of God, &c. says that George observ'd no more of *Expression*, and finds great fault with those who make ill use of a *Plain and Vulgar* *Brother*.

- [An Indifferent Man would rather have said *Ne sutor ultra Crepidam*. - That this Fox shou'd rather have kept to his Original Trade, than to set up for *Interpreting* the *Scripture* before he had learned to speak *Sense*, or write *English*.

- [A defect in which is a strange excuse for *Infallibility*.

- [But it is just with God thus to detect such *Wicked* and *Blasphemous* Pretences, to all who are not resolv'd to shut their Eyes.

- [For will any one believe that that *Spirit* which cou'd dictate an *Infallible* Knowledge of the *Scriptures*,

and of all Persons and Things  
(as G. F. &c. pretended) could not  
have enabl'd these Men to speak  
common sense, or to understand  
plain English words!

But the truth is, all this was a  
Bewildring of G. F.'s poor understand-  
ing, and not to be charg'd only (as  
Mr. Penn's over Charity does) up-  
on his Plain and Vulgar Phrases. For  
in both the above Instances of the  
Soul's **Infinity**, and **Equality**  
with God, the Distinctions were  
plainly given to G. F. what sort of  
**Infinity** and **Equality** was allow'd to  
the Soul, and he expressly Disputes  
against such Distinctions, and re-  
jects any Limited Sense of the Souls  
**Infinity**, and **Equality** with  
God; But will have it Infinite in it  
self, and no Lesser kind of Infi-  
niteneſs

niteness, which was allow'd him  
And to be Equal to God, not only  
in Quality, but in Equality, which  
was a great deal too much to be  
Granted: But that it self would  
not satisfy G. F.

And this must proceed (part  
help of Mr. Penn, and all the  
World) either from a most Impious  
Blasphemy, or such an immoderate  
degree of Dullness, and lack of  
Understanding as cou'd not befall any  
thing in Human shape, much less,  
any one who pretended to Inspira-  
tion, and proudly to Decry, and  
Damn all the World since the A-  
postles!

## SECT. VII

## S E C T. VIII

*Of the Quakers pretence to a sinless Perfection.*

**T**His is dispatch'd already *Seet.* 6. where we see them claim a *Perfection* even *Equal* to *God*. But because I suppose there are some of them who are not willing now to go that *Blasphemous* length; I will set down some of their more *Moderate Pretences* to *Perfection*; that is, to a *sinless State*, even in this *Life*. I have before *Quoted* *Mr. Penn* upbraiding the *Church of England* as *Opposers of Perfection*, and *Ridiculing* us for confessing our selves *sinners*, and imploring *God's Mercy*. Now hear *G. Fox*, p. 101.

*It*

It is the Doctrine of Devils that  
 Preacheth that Men shall have sin, and  
 be in a Warfare so long as they be on  
 Earth. They that pretend coming to  
 God and Christ out of **Perfection**,  
 they be in the Error. p. 111. All  
 who come to Christ, they come to **Per-**  
**fection**— p. 231. They attain to  
**Perfection** in the Life of God. p.  
 271. For who are Sanctified, have  
 Perfect Unity, Perfect Knowledge,  
 Perfect Holiness. p. 281. The  
 Life of the Saints is Christ, not sinful  
 at all.

This will appear further in what  
 follows, which might be put all  
 under one Head, but for Method's  
 sake, and Plainness, I distinguish  
 them.

SECT. IX.

## S E C T. I X.

Concerning the Quakers presence to  
 Immediate Revelation, <sup>W</sup> Equal  
 to what was given to the Pen-Men  
 of the Holy Scriptures.

**G**EORGE Fox says p. 242. That  
 they are in the same Power,  
 Understanding, Knowledge, and **I**m-  
 mediate Revelation from Hea-  
 ven, that the Apostles were in.

Are not ye (says he to the Pro-  
 fessors, p. 241.) in the Presumption,  
 and Usurp Authority to Preach or to  
 Teach, that have not the **I**mmedi-  
 ate Revelation, as the Apostles  
 had? p. 213. Thou canst not know  
 the Scriptures, but by the same De-  
 gree of the Spirit the Prophets and  
 Apostles had. They



They (the Quakers p. 97.) *Wit-*  
*ness* Immediate Revelation, They  
 are come to that the Apostles was in, the  
 Spirit of Christ, the Spirit of God,  
 they *Witness* **Immediate Reve-**  
**lation.** p. 153. But the rest of  
 the World, have never heard the  
 Voice of God, nor the Voice of Christ,  
 and have not the **same Infal-**  
**Spirit** as the Apostles had, and no  
**Immediate Revelation** nor  
**Inspiration** as they had. p. 221.  
**Revelation** is now witnessed in  
 our Days, as it was in the Apostles;  
 but not amongst you, who have inward-  
 ly Ravened from the Spirit of God,  
 which have Apostatized from the Apo-  
 stles-- And so you be in the Diabolical  
 Devilish, that expects not that now,  
 which was in the Days of the Apostles.

If ever you own the  
Propheſſes, Chriſt, and  
the Apoſtles, you will  
own theſe Writings,  
which are given forth  
by the ſame Spirit and Power:

New Rome Un-  
mask'd p. 42. G. F.'s  
Answer to the Weſt-  
morland Petition, p.  
39. Truth's Defence  
G. F. and R. H. P.  
2, 39, 40

You may as well Condemn the Scrip-  
tures to the Fire, as our Queries. Our  
giving forth Papers, and Printed Books;  
is from the **Immediate** Eternal  
Spirit of God. You are now **Condemned** from the  
Mouth of the Lord.

Of their ſtilling their own  
Writings, The Word of the Lord, and  
denying it to the Holy Scriptures,  
you will ſee farther Sect. . 11. Con-  
cerning the Authority of the Holy  
Scriptures.

## S E C T. X.

Concerning the Quakers Infalli-  
bility.

**T**HIS Section may seem need-  
less, as being included in  
the former. For who pretend  
an Equality with God, to the same  
**Immediate Revelation** with  
Christ, the Prophets, and Apostles  
had, must needs be *Infallible*. But  
I conceive it will be worth the  
Readers while to see how they  
Branch it, and Descend to parti-  
cular Marks and Instances of their  
*Infallibility*. This Section therefore  
is like opening the *Jugler's Box*.—  
And you may expect to see *Re-  
reties*.

I told you before how their  
 Infallibility was Palm'd upon them by  
 the Church of Rome. Of which they  
 were so greedy, that they swal-  
 low'd it down by whole-sale;  
 and wou'd have none of those  
 Cautions, with which the Church  
 of Rome us'd to Defend them-  
 selves, or else forgot them, in  
 their Haste, and in their Hony  
 Month while they were New-  
 fang'd. Thus, while the Church  
 of Rome plac'd their Infallibility on-  
 ly in their Church, or at most in  
 the Pope alone, as the Head of it;  
 the Quakers set up for it, All, and  
 every One of them! There was an  
 Infallibility for you! The Church of  
 Rome had cunning Hiding Places,  
 and if you attack'd the Infallibili-  
 ty of their Church, they wou'd not

tell you what they meant by their *Church*, nor where to find their *Infallibility*: some wou'd make you believe that it was in the *Pope*, as *Head of the Church*, and only Successor of *Peter*, to whom the Promises *Super hanc Petram*, and *Tu es Petrus*, were made. But then some distinguished, and said, not in *Peter alone*, nor *always*, but only when he was in *Cathedra*; and some said that was with his *Conclave*; others said no; but only with a *General Council*. Again some plac'd the *Infallibility* in the *Council* above the *Pope*; others in the *Pope* above the *Council*; others in *neither* of them *asunder*, but only in *both together*: And lastly, some will have it none of all these ways, but say it is only to be look'd for

for in the *Diffusive Body* of the Church. And then as to the *Infallibility* it self, some tell us that it relates to *Manners* as well as *Faith*; and to *Practice* as well as *Theory*: Others will by no means admit of that; but confine it wholly to matters of *Faith*: And then it will be a long Dispute what shall be adjudg'd a *Matter of Faith*, and what not, but only as *Relating* to *Faith*.

These are long and intricate *Mazes*; and it requires no little Skill to be able to follow them thro' all these various *Subterfuges*:

But the *Simplicity* of our *Quakers* has depriv'd them of every one of these *Helps*. For as they place *Infallibility* in every single *Quaker*; so they confine it not to matters of



Faith, but extend it to all Persons and Things. To know all Men's Hearts, and all Things in the World, by their inward Light, without being told by any.

I am sure, by this time, the Reader is impatient to come to the Proof, to see if it be possible for Men to be possess'd with such an incredible degree of *Enthusiasm*. And I am willing to begin, that I may no longer lie under the suspicion of *Imposing* unjustly; or, at least, of *Aggravating* any thing against them.

G. Fox says plainly, *Gr. Myst.* p. 89. That they can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word. *Ibid.* p. 5. That they have the Word of God, Christ which is Eter-  
nal

not and Infallible in their Hearts, to  
judge Persons and Things. viz

Thou (says he to his Opponent,  
p. 96.) not being **Infallible**, thou  
art not in the Spirit, and so art not a  
Minister, and art not able to judge of  
Powers that is not **Infallible**, nor  
Magistrates, nor Kingdoms, nor  
Churches.

Now which of the Quakers is it  
who have this Spirit, to judge thus  
Infallibly of Persons and Things, of  
Powers, Magistrates, Kingdoms, and  
Churches? And to discern Mens  
Hearts, who are Saints and who  
Apostates, and that without being  
told by any, as G. F. expresses it,  
without speaking ever a word?

This is told us in p. 7. of Ed-  
ward Burrough's Epistle to the Reader  
of G. F's Great Mystery, where he

says, that this *Infallible* Spirit was given. To us (says he) every one of us in particular-- And this Light gave us to discern between Truth and Error, between every false and right way, and it Perfectly discover'd to us the true state of **All Things**.

"Thou say'st (says Fox to his  
 "Opponent, p. 107.) that the Holy  
 "Man is not able to give an In-  
 "fallible Character of another Man.  
 "Hast thou not in this discover'd  
 "thy self to be no Minister of  
 "Christ, or of the Spirit? Who  
 "cannot give an *Infallible* Char-  
 "acter of another Man, how canst  
 "thou Minister to his Condition?  
 "How canst thou see where he is?  
 "How canst thou see them that  
 "be turned from the Darkness,  
 "and that be in the Darkness, and  
 "di-

"distinguish the one from the o-  
 "ther, and an Holy Man from  
 "an Unholy Man, that canst not  
 "give an *Infallible* Character of  
 "any Man's Estate.

And p. 94. "Have ye given  
 "your selves a Name of the  
 "Church of Christ, and is there  
 "not a Spirit of discerning among  
 "you? Have ye not manifested  
 "here that ye are *Harlotted* from  
 "the Church of Christ the Apo-  
 "stles were of? And how can ye  
 "Minister or Teach People, if  
 "ye do not discern their states,  
 "how they stand before God?  
 "How can you commend your  
 "selves to every Man's Conscience  
 "in God's sight? How can ye  
 "present the Souls of Men to  
 "God, and see not their states  
 "how

" how they are in his sight?  
 " come ye to have Fellowship  
 " the Spirit? How can you  
 " ny Minister to the state  
 " condition that People be in,  
 " see where they are, and  
 " not see how they stand in God's  
 " sight.

Here the *Quakers* have Exclud-  
 ed all from the Church of Christ,  
 from having any Fellowship in the  
 Spirit, who have not this Infalible  
 Spirit of discerning every Man's  
 Heart.

And it is evident (as I will shew  
 presently) that they did not dis-  
 cern George Keith, Francis Bagg,  
 and many others, whom, for  
 many years they own'd as true  
*Quakers*, and some of them as *Mini-*  
*sters* among them, and boasted a  
 long

long time in the Gifts, and  
 thought them to be Principal Pil-  
 lars among them; Whom now  
 they vilifie as Wicked Apostates;  
 And therefore by their own Argu-  
 ment, they are Harlotted from the  
 Church of Christ, and have no Fellow-  
 ship in the Spirit.

Page 231. He that is not Infal-  
 lible in his Council, and Judg-  
 ment and Advice, is not he in Er-  
 ror? And are they Ministers of Christ  
 that are Fallible?

Page 105. G. Fox condemns  
 all Protestant Churches, as well as  
 the Church of Rome, for want of  
 this Infallible Spirit, which the Qua-  
 kers ascribe only to themselves.  
 These are his words.

We says he (the Pope) and you (the  
 Protestants, whom he calls Pro-  
 fessors)



fessors) are Apostatized from the Infallible Spirit that the Apostles were

**In which we are come**

who witness these Conditions that we were in that gave forth the Scriptures, they witness Infallibility, an Infallible Spirit, which is now Possessed and Witnessed among those called Quakers.

**Glory to the Highest for ever**

This is dreadfully Astonishing! But I was much more surpriz'd to find the otherwise Ingenious William Penn laugh at his Adversary for not being Infallible.

There was an Anonymous Book wrote against the Quakers, call'd, *Controversy Ended*; to this Mr. Penn Reply'd in a Sheet of large Paper in Print, which he Entituled, *A Winding-Sheet for Controversy Ended*, which bears Date the 16 of the

1stb. Month, 1672. In (the first  
 page, he catches up the Author,  
 (whom he calls *Henry Hedworth*)  
 for saying that he had been mista-  
 ken in the good Opinion he had  
 before of Mr. *Perin's* Judgment  
 and Conscience. *How can he chuse*  
 (says Mr. *Perin*) *who denies Infalli-*  
*bility?* But if mistaken before,  
 why not in the Quakers now? And so  
 ad Infinitum, being so fallible.  
 And, p. 3. Sect. 2. He Vindicates  
 what *George Fox* had asserted of  
 the Quakers Infallibility; for hav-  
 ing Repeated these words of *G.*  
*Fox's* (which were put as an Ob-  
 jection against him) *How can ye be*  
*Ministers of the Spirit, and not be In-*  
*fallible?* And how can they but Delude  
 the People, who are not Infallible?  
 He makes this Reply. In Answer  
 (says

(says he) G. F.'s words stand *unmoved*  
 for true. And he gives this *strong*  
 Reason to support himself and  
 H. F. says he, *He that is a*  
*Perfector of the Spirit, is Infallible*  
*And in that Ministry is Infal-*  
*lible; otherwise the Spirit's Ministry*  
*is fallible.* Which is such a  
 sequence as this, that if any Man  
 who is *lighted by the Sun*, *is*  
*fallible*, *he* *will* *miss* *his* *way*, *the* *fault*  
*is* *in* *the* *Sun*, *which* *shew'd* *him* *a*  
*False Light.* What else can be the  
 meaning of that saying, *that* *if*  
*a Minister be not Infallible, then the*  
*Ministry of the Spirit is Fallible?*  
 To make God himself *Fallible*, *ra-*  
*ther* *than* *we* *shou'd* *not* *be* *Infal-*  
*lible.* And yet *and* *yet* *and* *yet* *and* *yet*  
 But he comes quite off of this  
 again in the next page and Sect.  
 And

fully this, says he, Roundly, chiefly  
 (Hen. Hedsorth, his Opponent)  
 That I bestow'd 22 pages  
 to prove George Fox's Spirit to be  
 infallible. For what belongs, simply  
 to God alone, and then those that are  
 led by it, which was my Question, and  
 in which sense, He, it, and all such  
 persons are Infallible, as he himself  
 confesseth, page 27. And if he fool'd  
 himself by any other Belief as I have before,  
 let him look to that. Here Henry Hedsorth is made  
 infallible too! Whom, in this same  
 Winding-Sheet (as above Quoted)  
 he calls a very Night-Bird, and Mi-  
 grant, Bursten'd with Folly and Re-  
 venge, a Bristle-Body, Chavelling, Con-  
 cited, Proud, Wrathful, Equivocating,  
 Slandering, Cowardly Man, &c. all  
 which Epistles, and all the rest  
 which

which the Quakers so Liberally  
 strow upon their Adversaries; may  
 by this Rule, belong to George  
 Fox, or any other Infallible Quaker.  
 Nay, the Devil himself is In-  
 fallible, at this rate, for he has  
 Knowledge, as well as Being from  
 God; Knowledge is Light: and  
 that Knowledge which comes from  
 God be Infallible, then while the  
 Devil follows that Light or Know-  
 ledge, he must be Infallible: And  
 if this be all the Infallibility which  
 the Quakers ascribe to themselves,  
 it distinguishes them not from  
 Wicked Men or Devils.

But, sure George Fox meant some-  
 thing more by it, when by it, he  
 distinguish'd the Quakers from all  
 other sorts of Men; and ascribed  
 to them an Infallible Discerning  
 Spirit.

Spirit, to know the Hearts of Men,  
without speaking ever a word.

Of which I wish Mr. Penn would  
afford us; I will not say an *Infalli-*  
*ble*, but an *Intelligible* Comment;  
for I protest, I say not this out of  
any *Obstinacy* or *Perverse Tem-*  
*per*, but to be able to apprehend,  
if possible, what these Men would  
be at: For they turn and wind  
this *Infallibility* of theirs at such a  
rate, that no Man can (I am sure  
I cannot) know what they mean  
by it. Sometimes it makes them  
as *Infallible* as the *Apostles*, nay, as  
*Christ Himself*. But at other times,  
when they are press'd, they bring  
down this *Infallibility* to mean no-  
thing in the World that does di-  
stinguish them from other Men:  
So' it was upon the pretence of  
G this,



this, that they did separate themselves from the Church, and from all other Men: For they said they ought not to be Subject to, nor had need to be Guided by any Church, who had an Infallible Guide within their own Breasts; that each Particular Person for himself as before is told.

But this pretence is now exploded by the Separate Quakers; and Explain'd, at some turns, by the others, as above by Mr. Penn, to mean just nothing; that is, nothing which differences them from other Men, or any thing New, or other than what all Mankind have ever acknowledg'd, to wit, That every Man's Reason, Knowledge, Conscience, Light within, or by whatever other Name or Names you may

may express it, was given him by God; and so is an *Inspiration* or *Breathing* of *His* into our *Soul*. But this will no more prove it to be *Infallible*, or *Sufficient*, of it self, to bring us to *Heaven*, than it will follow that Man cannot die, because God *Breathes* into him the *Breath of Life*; or that he is *Omnipotent*, because his *Strength* comes from God. *Omniscience* and *Infallibility* is as much God's *Attribute* as *Omnipotence*; And the *Strength* which God has given to our *Bodies* is as sufficient to climb up to the *Skies*, as the *Wisdom* or *Light* which He has given to our *Souls* was sufficient, of it self, to have found out the *Redemption* of *Lost Man*, by the *Incarnation*, and *Satisfaction* of *Christ* to God's *Justice*

for our sins ; or if found out, to have paid that Price, and to have accomplished that whole wonderful *Oeconomy* of our Salvation, by our own Abilities : So very *Insufficient* is the *Light within us*, even tho' follow'd to the utmost, by its own strength, to carry us to Heaven. And therefore the *Quakers* Preaching up the *Sufficiency* of the *Light within* (as all of them, but the *Separatists*, do) is not only highly *Derogatory* to the *Satisfaction* paid by *Christ* for our sins : But it is *Blasphemous* in ascribing to our selves a Power *sufficient* to work out our own Salvation ; whereas no *Wisdom*, less than *Infinite*, cou'd have found out the *Means*, nor *Power* less than *Infinite* cou'd have *Effected* our Salvation.

And

And tho' we are Commanded,  
*Phil. 2. 12: to work out our own*  
*Salvation*, that is, to perform the  
 Conditions which are requir'd on  
 our Part. That does not make  
 the *Light within the Efficient Cause*  
 of our *Salvation*, or give it any  
 Title to *Infallibility*, more than *ver.*  
*13. of the 4th Chap. in the same*  
*Epistle*, can Entitle us to *Omnipo-*  
*tence*, because *St. Paul* says there,  
*I can do all things.*

But if any cou'd pretend to *In-*  
*fallibility* from the Countenance of  
 some *Texts in Scripture*, they will  
 be found to have the best Title to  
 whom the *Quakers* wou'd most un-  
 willingly grant it. For it is *Writ-*  
*ten Prov. 16. 10. A Divine Sentence*  
*is in the Lips of the King, and his*  
*Mouth Transgresseth not in Judgment.*

If either *Pope* or *Quaker* cou'd shew such a Text for either of their *Infallibilities*, we shou'd never have done with them.

I fancies I hear *George Whitehead* answering of this Text thus. That *Kings Lips* and their *Mouths* were only made *Infalible* by this: But that they might *Transgress* in their *Hearts*, and with their *Hands*, and make *Signs* with *Head*, *Eyes*, or *Feet*, for *Unrighteous Judgments*, or *Subscribe* tho' not *Dictate* wicked *Decrees*.

If he think that this is making too bold with him, I learn'd it from himself in his Sheet call'd, *A Charitable Essay*, Printed in Answer to *Fr. Bugg's New Rome Unmask'd*; there, p. 6. he Answers the before-mentioned Quotation out of

G. Fox, that they (the Quakers) cou'd discern who were Saints, and who Apostates, without speaking ever a word, and he puts it off Ingeniously thus, That they cou'd discern it by their Lofty Looks, Wanton and Scornful Eyes, Envious and Fallen Countenances. And so, without speaking ever a word. What! Do you think that the Quaker Infallibility is limited to speaking only? they can make an Infallible Judgment of Men's Hearts, and tell who are Saints and who Devils, by very Winks and Glances! But if Envious and Fallen Countenances be such sure Marks of Devils, I wou'd advise some Friends to go to the Dancing-School, and learn a more Gentle and Graceful Mien: For it wou'd be a sad thing to be made a



Devil of, for *scrouling* down ones *Head*, or their *Hat* hanging over their *Eyes*!

Therefore, *George*; Hold up thy Face and look like a Man! Come, be Brisk, and tell me, by *Yea* and by *Nay*, is not this very hard *Fishing* for *Infallibility*? Thou, and thy God-father *Fox* can know a *Saint* from a *Devil*, without *speaking*, but not without a little *Mincing* and *Prinking*; if *Thee* but once see him *Peep*, or *Trip* it through the *Floor* a turn or two, Thou couldst spy the *Cloven Foot* presently.

Alas! Poor *George*! Is the *Infalible Quaker* dwindled down to a meer *Gypsie*, or *Paltry Fortune-Teller*, to nothing but a little Skill in *Physiognomy*!

Ah!

Ah! George! What a Blessed Spirit wouldst Thee have thought Satan, if Thee hadst seen him, when he was Transform'd into an *Angel of Light*!

Thou hast seen him, George, so Transform'd, and hast so mistaken him.

But smaller Juglers than he, can easily deceive these Infallible *Phy-siognomists*.

In the very Dawning of the Quaker Light, when their *Infallibility* was spick and span new, before those Miserable Flaws, which have been since Discover'd in it, in the year, 1655. the very year after *Quakerism* came first to London, there happen'd a Notorious Detection of George Whitehead's *Infallibility* by Signs and Faces, as well  
as

as of *George Fox's*, without speaking ever a word.

For so it fell out, that a Precious Brother, one *Char. Atkinson*, being in Prison in *Norwich*, for the New Faith in the *Infallible Light*, prov'd Carnally Fallible in *Darkness* with a Dear Sister, the Maid of *Thomas Symons*, who was likewise one of the *Infallible*.

Now these put so good a Face upon the matter, that neither by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances*, were they discover'd.

Nay, tho' there was some suspicion of it, and, as *R. Hubbertorne* tells some other *Infallible Friends*, *J. N. F. H.* and *E. B.* in his Letter from *Wramplingham*, Dated the 9th Day of the 5th Month,

Month, 1655.) While (as Hubbert-  
 thorne saith) in the Wisdom of God we  
 were searching it out, and in his Will,  
 waiting for his Counsel-- Yet all this  
 notwithstanding, and that in his  
 laid Letter, he desires that George  
 Fox may be acquainted with it,  
 and names George Whitehead too by  
 Name (whose Letter to the fore-  
 said J. N. F. H. and E. B. Da-  
 ted the 9th of the 5th Month, is  
 added to the abovesaid Letter of  
 Hubbertborne's, in the Copy which  
 I have seen) I say, notwithstand-  
 ing of all this, neither G. Fox, G.  
 Whitehead, nor any other of the  
 Infallible Gang, cou'd find it out,  
 till Christopher Atkinson, Pricked,  
 as he said, with the stings of his  
 own Conscience; did freely, and  
 of his own accord confess it, and  
 Sign'd

Sign'd a Paper of Condemnation of himself for this wicked Fact, Dated in *Norwich Gaol* the 3<sup>d</sup> Day of the 5<sup>th</sup> Month, 1655. and gave it, as an Act of Penance, and of the Sincerity of his Repentance to three Friends, *John Stubbs, William Cotton, and Tho. Symons.*

But these not regarding the Sacredness of the Seal of *Confession*, or being not acquainted with it; and fearing that this wou'd be known, and so reflect upon the *in-errable* Society, and preferring their own Honour, to the Honour of God, and the Restoring of a Laps'd Brother, did resolve to Reveal his Confession, and then Renounce him; which they did (and pretended that it was by the special Direction of God) by send-  
ing

ing his Paper of Confession to the Magistrates (tho' they thought them to be the Children and Rulers of Darknes) which was under-written in these words.

The above-written being declar'd to me, I am mov'd of the Lord to make it known to you that are the Rulers of this City, that the Truth of God may be cleared, and he to bear his own iniquity, who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me, Tho. Symons.

But now, how do you think they contriv'd to salve their Infalibility that cou'd not find out this of Christopher Atkinson till he told it himself?

Why!



Why ! most Cleverly ! As we have it in another Letter of the above R. Hubbertborne to E. B. F. H. Ger. Roberts, and the rest, from Gissing, the 5th Day of the 5th Month, 1655. wherein he ascribes this Confession of C. A's to a miraculous Force upon him from God, and against his own Will. And therefore we are left to suppose (if we please) that it was obtain'd by their Prayers. His words are these. *When it was intended by them (Christopher Atkinson and the Maid) to have been hid, they were forced from the witness of God in them to Declare it, and own their Condemnation.*

And here was a greater Miracle than if they had found it out of themselves ; if they could prevail with

with God to force the very Guilty Parties to confess it, against their own Wills.

And therefore no thanks to them--- And therefore these Quaker Confessors were not bound to Conceal the Confession which G. A. made to them in Prison; nor to seek to Restore him, but rather to Drive him farther into Despair, by quite throwing him off, and disowning him.

There was much more tender Regard shew'd to some Young Women, who had given a Confession in Writing to John Bolton of their Frailty in the Flesh, as is told in the Spirit of the Hat, Printed, 1671. p. 42. but it was hush'd up, because (as the Quaker Author Declares) it touched many Eminent ones in the

the Ministry; who from day to day  
resorted unto them, and giving them  
these Appellations: **Innocent**  
**Lasses, and Daughters of**  
**Sion.**

Instances can likewise be given  
of some of their **She-Preachers**  
(whom they call **Traveling Friends**)  
that went abroad to propagate the  
**Faith**, and to settle the **Churches**,  
who got something in their **Jour-**  
**ney** which made them **Propagate**  
and **Travail**, even according to the  
**Letter.**

It is not good Manners to name  
Names upon such an Occasion.  
Yet, if the **Friends** will plead Ig-  
norance, something may be done  
for their Satisfaction. But let the  
Shame lie at their own Door. It  
is but ask and have.

But

But we may make a little more bold with the *Mens* Infallibility. And I will not go to *Mean* ones. The great *James Naylor* was brought upon his Knees before their Church, where *George Fox* Presided, to acknowledge his *Failings*. And I saw, in *George Fox's* own Hand, this Sentence against *James Naylor*, viz. *Friends shall not be judged, for judging of him, J. N.* This was preserv'd by one present (among many others) when he wrote it. This *James Naylor* suffer'd himself to be *Hosanna'd* into *Bristol*, as *Christ* was into *Jerusalem*. And I have told you before of *G. Fox's* ascribing not only the *Names* and *Titles* of *Christ*, but his *Power* and *Virtue*, to himself; and others of their *Preachers*

H

chers Invoking and Worshipping him  
as God, in the Style and Attributes of  
God.

These are much more dreadful  
Failings than those (before spoke  
of) of the *Flesh*, than those of  
*W. W. of Hallelujah Fish* (the Saints  
know whom I mean) and several  
others whom I cou'd name. And  
I had not mention'd one single  
Person, if it had not been against  
Pretenders to *Infallibility*; which  
Plea leads us Naturally and Ne-  
cessarily into this sort of Redar-  
gution: as giving a Man a *Fall* is  
the shortest and plainest Con-  
viction that he is not *Almighty*.  
And I am very sure that all the  
knowing among the *Quakers* will  
believe that it was meerly the ne-  
cessity of the Argument which  
forc'd

fore & me to expose the *Fallings* of  
 any; for that if it had proceeded  
 from any *Inveteracy* or *Malice*,  
*Catalogues* might have been pro-  
 duced, instead of single *Instances*  
 here set down, and those at great  
*Distance*.

But I hope what has been said  
 will be sufficient (and then it has  
 reach'd my Purpose) to cure Men  
 of this most mistaken pretence to  
*Infallibility*; grounded upon the  
*Infallibility* of the Spirit of God?  
 as if nothing could proceed from  
*Infallibility* but what was *Infallible*;  
 or from *Omnipotence*, but what was  
 it self *Omnipotent*.

But tho' God *Omnipotent* and *In-  
 fallible* did Create all things that  
 are; yet there is *Weakness*, *Error*,  
 and *Sin* in the World.



Of all which there is not any Instance so great, as of those who deny this, who are not sensible of their own *Weakness* and *Fallibility*, but pretend to *Perfection* and that even *Infallible*.

But let such consider, that it is a just Judgment from God, to give up those to follow their own Imaginations, who, of their own Heads, durst presume to leave those Guides (the *Bishops* of the Church) under whose Government God had plac'd them; and to rend the *Body of Christ* by a causeless, and Desperate Schism.

So that even their *Error* may, in this Sense, come from God, that is, as a Judgment upon them.

And for this cause (says St. Paul, 2 *Thess.* 2. 11.) God shall send them  
*Strong*

strong Delusion, that they should believe a Lye. And if the Propbet be deceived (Ezek. 14. 9.) I the Lord have deceived that Propbet. And it was the Lord who put a Lying Spirit into the Mouths of Ahab's Prophets, 1 Kings, 22. 23. Now whether it be such a Spirit or not, which is in the Mouths of the Quaker Prophets, we have a plain Rule whereby to know, Deut. 18, 20, 21, 22. The Propbet which shall presume to speak a word in my Name, which I have not Commanded him to speak-- even that Propbet shall die. And if thou say in thine Heart, how shall we know the word which the Lord hath not spoken? When a Propbet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath

not spoken, but the Prophet hath  
 ken it Presumptuously: thou shalt  
 be afraid of him.

Here is a plain Touch-stone  
 which cannot be mistaken. And  
 the case of the Quakers is so hard  
 that if we can prove but one  
 False Prophet among them, the In-  
 fallibility of all and every one of  
 them must be a Deceit: because  
 (as above-quoted out of Ed. Bar-  
 rough) the Infallibility is asserted to  
 belong to every one of them in par-  
 ticular.

And I need not Travel far to  
 find Instances undeniable upon  
 this Head. But I will be as mer-  
 ciful in Exposing them as I can.  
 Therefore, without telling Names  
 the Friends do know that there is  
 a Quaker Glover in Cheap-side, Lon-  
 don,

but, who had his Till Robb'd, and  
 that a Quaker Prophet came to him,  
 and told him he was sent from  
 God, to Reveal to him, in the  
 Name of the Lord, that his Maid  
 Servant (who was likewise a Quaker)  
 was the Person who had  
 Robb'd him. The Maid, being  
 thus Charged, stood resolutely in  
 asserting of her Innocency. But  
 the Prophet endeavour'd to bear her  
 down by his Prophetick Authority,  
 and bid her not deny it, for she  
 was seen do it. Who saw me? said  
 the Maid. The Prophet reply'd  
 (with a monstrous assurance) The Lord saw thee. This prevail'd  
 so far with the Glover that he had  
 his Maid before a Magistrate, who  
 was perswaded, the more to cer-  
 tifie her, to send her to Newgate,

where she was threatned with the Irons, or put in them: But nothing cou'd extort any Confession from her, and having no Evidence against her, at length she was dismiss'd from the Prison; but her Master (the Glover) believing the Prophet, turn'd her out of Doors.

Had that poor Maid been either Threatened or Flattered into any Confession, here had been a Prophet as great as *Elijah*! But however the Prophet stuck to his point, and those who were so inclin'd, believ'd him rather than the Maid.

But (Alas!) this Story did not end here. For the Devil ow'd some Body a shame. And these Quaker Prophets resolv'd to try their

their hands round; since they had begun, and see if they could terrifie some or other to Confess to their *Infallibility*; and then all the Nation shou'd have been Deafened with their Miraculous Gifts.

In order to this, soon after the Glover had turn'd off his Maid, as above-said, there came to him, in the Power and Spirit of the Lord, as he Blasphemously pretended, one John -- another Quaker Propbet, and told him, that as God sent Prophets to the Children of Israel, so had he even now Prophets among his People; that he was a Propbet sent to him from the Lord, and did pronounce to him in the Name of the Lord God, that his Apprentice, then present, was the Person who had Robbed him.

The



The young Man, the Appren-  
 tice Quaker, knew his own  
 innocence; and therefore did  
 boldly before his Master; (and  
 this Prophet; and that with  
 much assurance and such Cir-  
 stances as overcame the Pro-  
 phet's Confidence; who, thereupon  
 own'd to his Master and to  
 that he was mistaken in the Per-  
 son, for that it was not the Ap-  
 prentice who had Robb'd the  
 The Glover then asked the Pro-  
 phet if he had spoke of this to  
 The Prophet said, Yes, to one Ro-  
 bert a Friend, and a Shoemaker  
 Martins, near Aldersgate. Then  
 said the Glover, Thou canst do no  
 less than to clear my Appren-  
 tice to him, which he promis'd to do.  
 And away went the Appren-  
 tice with

with him, to see his Reputation  
 vindicated. When they came there,  
 the Quaker Shoemaker had gone  
 with them into a Room, the Pro-  
 phet being loath to fall into his  
 snare, and sit silent. Trembling and  
 quaking as if moved by the Spirit,  
 the Apprentice, I having waited  
 very long, minded him of the  
 end of their coming there, and  
 related to the Shoemaker how the  
 Prophet had confess'd himself mi-  
 taken in charging the Robbery  
 upon him, and had come there  
 on purpose to own so much be-  
 fore him (the Shoemaker) because  
 he had aspers'd him to the Shoe-  
 maker. And therefore desired the  
 Prophet to proceed, and perform  
 his Promise. But the Prophet,  
 having be thought himself, gave  
 no

no answer, but continu'd in his *Humming* posture. The *Shoemaker* seeing the distress of the *Prophet*, interpos'd very seasonably, and said to the impatient *Apprentice*, Perhaps, he desireth some longer time to consider of it. And turning to the *Humming Prophet*, said, Dost thou not John? Yea, cry'd the *Prophet*, hastily, finding himself reliev'd. And the *Apprentice* was forced to return to his Master, without the satisfaction which was promised. But, on the contrary, *John* the *Prophet*, upon second thoughts, found it best to stick to his *Infallibility*; and therefore return'd to the *Glover*, and repeated his Charge, in the Name of the Lord, against the *Apprentice*: But after this, the *Robber* was taken, Robbing & Till at  
ano-

another Shop; and, among other  
of his *Robberies*, Confess'd that he  
had Robbed the *Tall* of this *Glover*.  
Then was this Prophet again confounded. And nothing left to the  
*Friends* to salve up the *Detour* of  
this Prophet, otherwise than by  
concealing it. But they see, it is  
not conceal'd; nor a great many  
more Instances, which, if they  
will join Issue upon that point,  
shall be produc'd.

Only, for the present, let me  
mention one yet more *Notorious*,  
and *Remarkable* mistake in a  
greater Prophet and Preacher of  
theirs call'd *Solomon Eccles*: And  
the Proof is not *Hear-say*, but un-  
der his own hand, in a Letter of  
his, which he did not send but car-  
ry, and deliver to a *Fellow Quaker* of  
his

his, one John Story, who was  
 of the Opposers of the Women  
 Preaching; and the Jurisdiction  
 the Women's Meetings, set up by  
 G. Fox, as an Ordinance of Christ.  
 This Letter bears Date the 1<sup>st</sup> Day  
 of the 1<sup>st</sup> Month, 1677, and is  
 Printed by Thomas Crisp (another  
 Quaker Oppoler of this Pretence of  
 the Women in their Church) in his  
 Babels Builders, &c. The first  
 Re-printed at London, 1687.  
 Where he likewise tells us that for  
 the greater Solemnity, Solomon  
 Eccles carry'd with him two Eminent  
 Friends, and Espousers of G.  
 Fox and his Party, to be present at  
 his delivery of his own Letter to  
 this Back-sliding John Story; in  
 which Letter, being Usher'd with  
 so great Ceremony, after very  
 sharp

sharp Reprehensions to the said  
 man, for opposing himself to  
 his Great Apostle of G. For he  
 denounces thus, This is the Word  
 of the Lord to thee (says he) That  
 this Year shalt thou (John Story) die,  
 because thou hast taught Rebellion  
 against the Living God.

Note, That as T. Crisp tells us,  
 in his Book above Quoted, this  
 John Story was, at that time, ill,  
 and not like to live long.

And to Men possess'd with such  
 Enthusiasm as the Quakers are; and  
 languishing under the Infirmi-  
 ties of Sickness, such a Cordial as  
 this administred with such Cir-  
 cumstances of Terror, might have  
 wrought the Effect it foretold;  
 which, in all probability, was  
 Solomon's Design; and if he had  
 not



not liv'd to see himself prov'd to be a *False Prophet*, he might have been hang'd for a real Murtherer. But this *John Story* liv'd about four years after this; to the *Eternal Confusion* of the *Quaker* pretence to *Infallibility*.

But that is not all. If losing their Plea to *Infallibility* were all, they wou'd still stand upon the *Common Level* with other Men. But now it is made apparent that that Spirit which possesses them, is the very Spirit of *Lyes*, which is the Spirit of the *Devil*; and consequently that their *Light within* is *Darkness*; and then as our Saviour said, *O how great is that Darkness!*

How *Great* indeed, to see a miserable Wretch possessed with the *Devil*, pronounce his *Delusions*

as the Immediate Revelation  
of God, with a *This is the Word of  
the Lord.*

And the same horrible Blas-  
phemy is in all pretended Extraor-  
dinary Inspirations from God.

O therefore let those *Christians*  
beware who are led away with  
Pretences to the Spirit, in any Men,  
not only *Against* but *Beside* that  
which is Written.

Who break the *Unity* of the  
*Church* (which *Christ* calls the tear-  
ing of his own Body to pieces) and  
forsake the *Communion* of their  
lawful *Bishops*; (whom *Christ* has  
left as his own immediate *Repre-  
sentatives*, and *Vice-gerents*, and as  
the *Principles* of *Unity* in their Re-  
spective Churches) upon preten-  
ces of *Extraordinary Inspirations* in

I

those

those Teachers whom they have heaped to themselves: For *Extraordinary Inspirations* are not to be Credited, unless vouch'd by *Miracles*; which God always sent to attest to his *Extraordinary Commissions*. And if they are pretended to come from *Him*, and are not, then it is a *Demonstration* that they come from the *Devil*.

And let us take this one Mark more to judge when such *Inspirations* are from *God*, or from the *Devil*.

Those from the *Devil* generally tend to *Schism* and *Rebellion*; as in that of *Jeroboam* and the *Ten Tribes*, who broke off from the *Priesthood* of *Aaron*, as well as from the *House of David*; and set up opposite *Altars* to that of *Jerusalem*.

But,

But, on the other Hand, tho' God sent many Prophets to Reprove the Kings and the Priests; yet they neither Rebell'd against the Kings, nor set up opposite Altars against those of those wicked Priests: But as they paid all Dutiful Obedience to their Persecuting Kings, and suffer'd Martyrdom under them, without Resistance: so did they always keep in the Communion of those same Priests whom they had Provok'd and Reprov'd, and paid all due Obedience to their Sacred Authority, and never wou'd Countenance any Separate Communion set up in Opposition to Their Communion, at the same time that they were Denouncing the Judgments of God against them for their manifold Iniquities and Prevarications.

And when our Saviour himself came into the World, he did not Separate from the Publick Worship, and Communion of the Jewish Church. But in the same Chapter (*Mat. 23.*) where he inveighs most severely against their Wickedness, he Guards their Authority as Sacred and Inviolable ; and, to shew that the receiving of Christianity it self was no Exemption from paying all Obedience to them, he Commands his own Disciples, as well as the Multitude, to pay them all manner of Obedience.

Then spake Jesus to the Multitude, and to his Disciples, saying, The Scribes and the Pharisees sit in Moses Seat ; All therefore whatsoever they bid you observe, that observe and do.

And

And the Apostles, after our Saviour, frequented the Jewish Temple, Luke 24. 53. and observed their hours of Publick Worship, Acts 2. 1. Acknowledged the Authority of their High Priest, and submitted themselves to him, as to one invested with God's Commission, as to God's High Priest, even when he was judging them unjustly, and Commanding them to be smitten contrary to the Law, Acts 23. 3, 4, 5.

And they frequented the Jewish Temple, and Liturgy, tho', they had Separate Meetings for the breaking of Bread, and other Institutions of the Christian Religion, which they cou'd not have in the Jewish Communion: from which they did not abstain, while it lasted in the

I 3      World;



World; that is, till the Destruction of Jerusalem by the Romans.

— By all which Examples we are instructed how strongly we are to adhere to the Publick Communion of the Church; and to suspect all pretended Inspirations which would draw us away from it.

But this concerns the others of our Dissenters as well as the Quakers: Let us return to them. And we shall find their Infallibility disprov'd, not only in particular Instances, such as that fore-mentioned of Solomon Eccles; and the Glover's Prophets.

But 2<sup>dly</sup>, in whole Floods and Parties; for Francis Bugg, and many others have come openly off from their Communion, after having liv'd many years with them; and

Zealous Quakers as the best: But  
now Detect their gross Errors  
Publickly and in Print. But,

Thirdly, Those among them  
who continue still Quakers, have  
notwithstanding joyn'd in dispro-  
ving their Pretences to Infallibility;  
and discovering many other Dam-  
nable Heresies and Doctrines of De-  
vils among them, Denying the Lord  
who bought them; &c.

From which Diabolical Errors  
George Keith being Converted, he  
has endeavour'd to strengthen his  
Brethren; and has gain'd many;  
and has Separated them in a distinct  
Communion from the other Qua-  
kers; who call these Separatists,  
Apostates, and False Brethren, that  
have Erred from the Faith: And the  
Separatists say the same of Them.

Now if their above-told Pre-  
 sences to *Infallibility* do hold, then  
 it will follow that these their for-  
 mer Opinions, which the *Separ-*  
*atists* now Condemn, were *True*  
*Then*, and *False Now*. Nay  
 that they are both *True* and *False*  
 even *Now*; because some *Qua-*  
*kers* do now hold them to be *True*  
 and others contend as Zealously  
 that they are *False*: Then the *Se-*  
*parate Quakers*, and the others do not  
 differ, tho' they Damn one another;  
 nor are they *Separate*, tho' they be  
*Separate*. All these Contradictions  
 must be Reconcil'd, or else it must  
 be granted that *G. Fox* and others  
 have grossly Erred, who asserted,  
 that *They* (the *Quakers*) and every one  
 of them in particular were *Infallible*;  
 as above is Quoted.

And

And that they could discern  
 who were True Quakers, and who  
 were only False or Pretended ones,  
 without speaking ever a word. For  
 either Francis Bagg (who liv'd 25  
 years in their Communion, their  
 Secretary, and a Principal Man a-  
 mong them) G. Keith (who as  
 Sam. Jennings tells us in his State of  
 the Case, hereafter mentioned p. 2.)  
 was 28 years of their Communi-  
 on. Yea (says he) most of that time  
 a Preacher amongst us, a Vindica-  
 tor of us, and others were true  
 Quakers or not. If not, why were  
 they own'd as such all that time?  
 Then G. Fox, nor any of them  
 had an Infallible discerning Spirit,  
 to which they have falsly preten-  
 ded.

But

But if Keith, Bugg, &c. were True Quakers; then True Quakers are not Infallible. And then G. E. (who said they were Infallible) were led by the Spirit of Deceit, and not by the Spirit of Truth.

But that nothing may be wanting to the full Conviction of this, Fourthly, The Infallibility of the Private Spirit, or of each Particular Quaker is now Damn'd by their Church; and their Infallibility is now Reduc'd by them (as in the Church of Rome, whence their first Inspiration came, as told before, and wherein it naturally ends) to that of their Church.

For Proof of this,

First, Their Meetings or Churches in Pennsylvania, &c. in America, have Censured G. Keith, and other Separatists.

there, for not submitting  
to their Judgment, which these  
Churches have given forth against  
them.

This appears in the Account of  
the Proceedings There against the  
said G. Keith, &c. in the Year  
1692. which was Published by  
G. Keith or some of his Party, and  
Printed in the Year 1693. under  
this Title, *New England's Spirit  
of Persecution transmitted to Pennsyl-  
vania, and the pretended Quaker found  
Persecuting the True Christian Quaker,  
in the Tryal of Peter Bofs, George  
Keith, &c.*

In Answer to this, was Publish'd  
a Vindication of the Proceedings  
against G. Keith, &c. call'd, *The  
State of the Case betwixt the People  
called Quakers in Pennsylvania, &c.*



in America, and George Keith  
with those seduc'd by him into a Se-  
paration from them.

This was wrote by Samuel Jennings, a Quaker Justice of Peace in Pennsylvania, and one of the Prosecutors of G. Keith and the Separatists, and Printed in London in the Year 1694. To which G. Keith hath Printed a Replication, Entitled, *A further Discovery of the Spirit of Falshood and Persecution, &c.*

I will not trouble my self nor the Reader to say any thing either for or against the manner of these Proceedings of the Old Quakers against their Modern Separatists; let them implead one another as to that. All I am, at present, concern'd for, is, that their Churches have Censur'd these Separatists; and

con-

consequently given Judgment a-  
gainst the *Light within Particular*  
*Persons*; which was the *Original*  
*Prezence*, and only *Infalible Guide*  
of the *First Quakers*: And, upon  
this only ground, they exclaim'd  
against any *Church* assuming Au-  
thority over any *Man's Private*  
*Spirit*, or his *Light within*, as *Anti*  
*Christian*, and *Diabolical*: and gave  
this as the Reason of their *Separation*  
from the *Church of England*:  
And yet now Condemn the Pre-  
zence of the *Light within* others who  
Separate from them.

Nay more, they flie to the *Bra-*  
*chium Seculare*, when it is on their  
side, for *G. Keith* and other of  
their *Separatists* were try'd before  
*Samuel Jennings* and other *Quaker*  
*Justices of Peace* at their Sessions in  
Phila-

Philadelphia, &c. and some of them were Imprison'd for Printing & Publishing Defences for themselves, without Licence (tho' it was their daily Practice in London, tho' if not all their Books Here being Printed without Licence) they Issu'd Warrants (one is infer'd in the above nam'd Narrative, New England's Spirit of Persecution, &c. p. 4.) against the Printer and Publishers of a Vindication of George Keith and his Separatists, Entituled an Appeal from the Twenty Eight Judges to the Spirit of Truth, &c.

The 28. Judges were 28. of their Ministers who had pass'd Sentence against G. Keith at Philadelphia the 20th of the 4th Month 1692. As a person without the favour of God before his Eyes, &c. Another

they Published a Paper of this  
 Judgment against him. In An-  
 swer to which came out the a-  
 bovesaid Appeal, for which the  
 Printer (*William Bradford*) was Ap-  
 prehended and put in Prison, and  
 his Letters seiz'd (whereby he was  
 disabled to support his Family,  
 and at last forc'd to quit that Coun-  
 trey and fled to *New-York*) and one  
*John Mackcomb* (a Taylor) was pro-  
 secuted for Dispersing one of  
 them; his Name is inserted in the  
 abovesaid Warrant. And *Sam.*  
*Jennings* was one of the Five *Justi-*  
*ces*, who Sign'd the Warrant.

But the Pretence in the said  
 Warrant was for Reflecting upon  
 Their Majesties *Justices of the Peace*  
 in the said Appeal; for some of  
 these 28 *Ministers* who judg'd  
 George

George Keith, were likewise Justices of Peace, as the above-mentioned Samuel Jennings, &c. Yet how severely do they inveigh against Ministers in our Church being Justices of Peace!

But this double Capacity of Justices and Ministers serves them instead in other matters, as in the Case of the Sloop above-mentioned. But I must not omit to acquaint the Reader that the ground of this Prosecution against G. Keith was his Preaching Christ without, or a Personal Christ in Heaven, besides the Light within, which, he said, was only the Spiritual presence of Christ by his Light and Life, in all his Children.

Upon this G. Keith was accused for Preaching Two Christs, i. e. a  
Christ

Christ without, besides the Christ within. And so, Denying the sufficiency of the Light within, which Light the other Quakers say is sufficient, without the Man Christ Jesus.

This Sam. Jennings (after their manner of mumbling Thistles) will not Confess, but dare not De-

If they took no Offence at Preaching a Christ without, and thought this not derogatory to the sufficiency of their Light within, Why was G. Keith accused for this, and nothing else? What need was there for the Ministers of the Quakers (as Thomas Fitzwater, and Will. Stockdale) to appear as Witnesses against G. Keith, for Preaching that Doctrine, and no other, even as his Adversary Sam. Jennings him-

K

self



self gives the Account? Why  
 was this the business of so many  
 Meetings, and of so great stir a-  
 mong them, and at last of an  
 open Separation, if the Quakers do,  
 in good earnest, believe in a Christ  
 without them, or in a Personal Christ  
 who suffer'd, and dy'd for us, and  
 now Reigns in Heaven in the same  
 Body? For G<sup>d</sup> Keith is not so much  
 as Accus'd for Preaching any thing  
 else but this. And I think this as  
 good as a Demonstration, That  
 (however they endeavour to  
 mince the matter) they do not Re-  
 ally believe in any other Saviour  
 than their own Light within; which  
 they call Christ, and so endeavour  
 to amuse us.

But, Reader, take notice, that  
 (as it is told in G. Keith's Apology  
 above-

above-said, call'd, *New England's Spirit of Persecution, &c.* p. 2. and own'd likewise by Sam. Jennings. A Meeting consisting of at least sixty Monthly Meeting Members gave Judgment, in Vindication of G. Keith, against his Accusers, T. Fitzwater and W. Stockdale, the substance of which was, That they should forbear Preaching and Praying in Meetings till they had Condemned their Ignorance and Unbelief, &c. But at the next Quarterly Meeting, a Party withstood the said Judgment, and said, That the Persons being Ministers, none but them of the Ministry were fit to Judge. Which many (says the Account) thought relish'd too much of Popery. But, as above-told, after this, an Assembly of Twenty Eight of their

Ministers met together at Philadelphia, and Publish'd a Paper of Judgment against G. Keith, the 20th of the 4th Month, 1692. in answer to which, he Publish'd *An Appeal from these 28 Judges to the Spirit of Truth, &c.* In Reply to which, these Ministers, being likewise Justices of Peace, Issu'd their Warrants against the Printers, Publishers, &c. as above is told.

Here is a many-forked and involved Infallibility; one Meeting Justifying, another Condemning G. Keith; and all for the very same Doctrine. There were in America, sixteen Meetings against G. Keith, and as many for him.

This will not only overthrow the Infallibility in each particular Person among them, but even  
of

of their Churches or Meetings.

However their Churches or Meetings assuming an Authority over the *Light within* particular Persons, totally destroys their Original presence of *Infallibility* in particular Persons.

Secondly, And besides this first Proof in *Pensylvania*, there is another yet more Express and Positive, call'd; *The Barbadoes Judgment*. The Dispute was this very Point, whether they were to adhere to the *Spirit* or *Light* in each particular Person, or to the Judgment of their Church or Meetings. And it was Resolv'd as follows.

*At a Quarterly Meeting at Ralph Fretwell's House in Barbadoes, the 23d day of the Tenth Month, 1680.*

I desire to give up my whole Concern, if requir'd, both Spiritual and Temporal, unto the judgment of the Spirit of God in the Men and Womens Meetings: As believing it to be more according to the Universal Wisdom of God, than any particular Measure in my self, or any particulars with which the Men and Womens Meetings have not Unity.

This Judgment was subscrib'd by 39 Men, and 43 Women: in all 82.

And the Party that sent the above-said Judgment, writes thus: This Paper hath been Promoted in sundry Meetings since, and subscrib'd: some few have Refused: in Abhorrence whereof, other Persuasions have Posted it.

This you have in Babel's Builders before Quoted, p. 4. There are further

Further Testimonies to this in *some*  
*of the Quakers Principles, &c.* be-  
 fore Quoted, p. 14, 15. where  
 the words of some of them are  
 set down as followeth.

“ ’Tis true, Friends in the be-  
 “ ginning were turned to the Light  
 “ in their own Consciences, as  
 “ their Proper Guide ; but when  
 “ it pleas’d the Lord to gather so  
 “ great a Number into the Know-  
 “ ledge and Belief of the Truth,  
 “ as were in few years gathered ;  
 “ then the Heavenly motion came  
 “ upon George Fox as the Lord’s  
 “ Anointed, as being the **Great**  
 “ **Apostle** of *Jesus Christ* ; and as  
 “ one whom the Lord had ordain-  
 “ ed to be in the place amongst  
 “ the Children of Light, in this  
 “ our Day, as *Moses* was amongst



"the Children of Israel in his Day,  
 "to set forth Methods and Forms  
 "of Church Government, and to E-  
 "stablish Monthly and Quarterly  
 "Meetings, of Men, and of Wo-  
 "men distinct from Men; and  
 "these Meetings are since called the  
 "Church; whose Counsel, Advice,  
 "and Judgment (as occasion shall  
 "offer) is to be submitted unto by  
 "every one, who Professeth him-  
 "self a Member of the Church.  
 "And, saith George Whitehead, We  
 "are to Believe as the true Church  
 "Believes, &c. *Christian Quaker*,  
 Part 1. p. 9. 1680.

I was told by one present at  
 the Quaker-Meeting at Radcliff on  
 Sunday the 17th of February last,  
 1694. that Mr. Penn having Prea-  
 ched, and after George Keith rising  
 up,

up, and Expounding some *Scripture* in another manner than *Mr. Penn* had done, that *Mr. Penn* stoppt him, and solemnly Denounced these words against him, *In the Name of the Lord, I Pronounce him an Apostate, over his Head.*

Upon which occasion, I have these few Questions to ask.

1. Whether this was a Sentence from *Mr. Penn* himself, or from their *Church*? If the latter, it comes in the *Class* just before-mention'd, of their *Church-Authority* over the *Light within* particular Persons.

But if the former, then here is *Private Light* against *Private Light*. And *Mr. Penn* will please to tell us by what Authority he Pronounc'd this Sentence against *G. Keith*, in the *Name of the Lord*. If  
by

by an Ordinary Commission, of  
 Succession to Christ and the Apostles  
 by Regular Ordination: That I  
 should be glad to hear. But if by  
 an Extraordinary Commission, such  
 as the Prophets and Apostles had,  
 we wou'd desire such Credentials  
 as they had, that is, *Miracles*.  
 Otherwise, any Reason why this  
 is not rank *Enthusiasm*; and liable  
 to the Sentence of those who spoke  
*In the Name of the Lord*, when He  
 had not sent them.

Mr. Penn owns the *Enthusiasm*,  
 but does not shew the *Miracles*: for  
 he said publicly in their last Yearly  
*Meeting*, in May, 1695. in *Excuse*,  
 or *Justification* of his above-said  
*Sentence of Apostacy* against G. Keith,  
 That he was then so Transported  
 with the extraordinary Power of  
 God upon him, that he knew not  
 whe-

whether he was sitting, standing, or kneeling, when he spoke the words.

But whether this *Enthusiasm* proceeded from *Divine*, or what other *Inspiration*, will be best known from the *Doctrine* it supported, and which was the ground of the Contest. And it was thus told to me by one who was present, viz.

That Mr. Penn, at a former Meeting, had Explain'd this Scripture, *John 1. 7. The Blood of Jesus Christ cleanseth us from all sin*, in this manner, *That the Blood was the Life, and the Life was the Light within.*

This Resolves all into the *Light within*; which (as will be further shewn) they make to be the *Archetype* and *Substance* of what *Christ's outward Body, Blood*, and all that He did, or suffer'd in it, were but the *Types* and *Shadow*; and so of much

much less *Value* and *Consequence* to our *Salvation*. But, to go on with our present matter of *Fact*,

At the fore-mention'd Meeting the 17th of Feb. 1694. G. Keen, taking occasion to Discourse upon the above-said Text, 1 John 1. 7. did Expound it in a quite different manner from what Mr. Penn had done (but without naming of Mr. Penn); Said, that it ought to be taken *Literally*; that it was the *outward* shedding of *Christ's Blood*, which *cleanseth from sin*; and that this was not to be Resolv'd into the *Light within*, nor to be *Spiritualiz'd* away from the *Letter*: For that this was overthrowing of the *Faith*. Upon which Mr. Penn rose up, and Interrupted him, in the middle of his Discourse (which I am told is contrary to the *Method* and

and Freedom of their Meetings, and Church-Discipline) and taking it to himself, and his former Exposition of that Text, which is told above, he inveigh'd, not without great Passion, against G. Keith, concluded with the Sentence of Excommunication above-told; and stopping G. Keith from any Reply, immediately Dissolv'd the Assembly.

I will not here enlarge upon the Subject matter of this Dispute betwixt them,; because it will be fully Discuss'd in the following Sections. Particularly Section 12, 17, and 18.

But for the present, I only apply it to the point of their Church-Authority, over the Light within particular persons, which was their Original and Great pretence.

## SECT. XI.



## S E C T. XI

Concerning the Authority of the Holy Scriptures.

**T**HE Quaker's Refuge, Printed Anno 1673. p. 17. states this, as truly own'd by the Quakers, in these words.

Whether the first Pen-Man of the Scriptures was Moses or Hermes, or whether both these are not one; or whether there are not many words contained in the Scriptures, which were not spoken by Inspiration of the Holy Spirit; whether some words were not spoken by the Grand Impostor; some by wicked Men; some by wise Men, ill Apply'd; some by good Men, ill Express'd; some by False Prophets,

and yet True; some by True Prophets, and yet False.

And from these Suppositions he goes on, and concludes that some part of the Scriptures concerning the Redemption and Salvation of Mankind were True. And, p. 18.

That the Scriptures as above Distinguished, are a true Record, &c.

Instead of Answering these Diabolical Suggestions against the Sacred Authority of the Holy Scriptures of God, and which evidently overthrow the Certainty of the whole; G. Whitehead in his *Innocency Triumphant*, Printed 1693. in Answer to F. Bugg's *New Rome Arraigned*, p. 28. does own the whole, by way of an Excuse for it, and says, That this question'd but of some words in Scripture, not all.

But

But the *Holy Scriptures* confirming the whole of themselves, one part Quoting another, if the whole be not therefore True, the whole must be False.

And we must take this to be the Opinion of the *New Quakers*, as well as the *Old*, because *Now Asserted*.

*G. Whitehead* endeavours to solve this, *Ibid.* p. 21. in Answer to the Quotations which *F. Bugg* had brought out of their Authors, which call'd the *Holy Scriptures* by the *Wicked* and *Contemptible* Names of *Dust*, *Death*, *Serpents Meat*, &c. *Whitehead* says that was only in opposition to those who wou'd have the very *Paper* and *Ink* and *Characters* to be the *Word of God*, and the *Gospel*: wherein they were op-

posed

pos'd (says he) Christ being the Word,  
and the Gospel the Power of God which  
Endures for ever, which the Books and  
Letters or Characters cannot.

Here Whitehead says that there  
were some Priests in the North, in  
and before the year 1653. when those  
Books (which Bugg Quoted) were  
Printed, who were thus Ignorant. And  
that this was the Reason for those Ex-  
pressions in these Quaker Books.

First, This had been no Reason  
for these Barbarous Expressions, if  
it had been so.

But Secondly, I will joyn Issue  
with G. Whitehead upon it, that  
there never were such Priests, ei-  
ther in the North, or any where  
else, that were so Ignorant.

No, George! This is an Arrant  
Lye, without all doubt. Did any

L

Man

Man ever Think or Say that the very Material Paper and Ink and Letters wou'd Endure for ever?

Where is now thy Infallibility! Where thy Common Honesty or Morality, thus grossly to bely these Priests as thou callest them? But they thank Thee that it was so Grossly; for it is so very Ridiculous, that it is in no Man's Power to believe Thee, or that Thou canst have the least pretence to Infallibility, or even that Thy word shou'd be trusted in any thing, that Thou averrest, when Thou darest Print so notorious and impossiblean Untruth. Like G. Fox's senseless Reply to Richard Baxter, &c. Writing (says he) Pa-

*Great Mystery p. 302.*

per and Ink is not  
Infallible, nor  
the Scripture is not the ground of  
Faith,

Faith - and Your Rule, Paper and  
Ink, that will come to Dust.

Here I would fain ask them a  
Question. How it comes, that  
since they are such bitter Enemies  
to the Letter, they yet make a  
Conscience of saying Thee and  
Thou instead of You in the singular,  
because these were old English  
words in the first Translations.  
Is there any Immorality or Iniquity  
in these Letters y, o, u, more  
than in T, h, o, u? And is not  
every Nation Master of its own  
Language?

Besides, these were not the  
words of the Languages in which  
the Scriptures were wrote. It is  
likely that G. Fox, and the rest,  
in the Year, 1650. thought they  
were, and lighting upon some old



*English Bible*, took it for the *Original*. For, if stress must be laid upon the *Letter*, it must be surely upon the *Original Letter* in which the *Scriptures* were wrote. And the *Quakers* may as well lay stress upon the *Latine* or *French*, or *Dutch Translation* as upon the *English*, in this Case. How do they in other Languages make the Distinction betwixt *thou* and *you*, when *you* is us'd in the singular Number?

Behold here, these Men whose *Chief Principle* it is to Decry and Damn the *Letter*, do set up, at the same time, the most *Superstitions*, and *Ridiculous* sticking to the *Letter* that ever was heard of since *Adam*, so very *Extravagant*, that, if it had not been, no Man cou'd have believ'd that it cou'd have been!

Or

Or that any Men cou'd have made  
 a Case of Conscience of such a  
 senseless and insignificant Criticism;  
 But as the *Scorpion* is said to carry  
 Oyl which cures its own *Venom*, so  
 the wise Providence of God has  
 dispos'd of most *Errors*, that they  
 carry Contradictions to them-  
 selves in their own Bowels.

But, if the *Holy Scriptures* of  
 God must not be call'd *the Word of*  
 God, because they are wrote in  
 Letters, why must the *Quakers* most  
 Blasphemous and Prophane Scrib-  
 bles be Stil'd *the Word of the Lord*?  
 Even *Solomon Eccles's Lying Pro-*  
*phesie* before told, in his Letter to  
 John Story. To you all this is **The**  
**word of the Lord**, says George  
 Fox, of his own Writings. *Great*  
*Myst. p. 225. I charge you (says he)*

Some of the <sup>Quakers</sup> Principles, &c. <sup>p. 4.</sup> in the presence of the Lord God, to send this amongst all Friends and Brethren, every where, to be Read in all Meetings; To you all **This is the word of God.** [G. Fox's Letter to all Friends, Printed 1671. with several Papers, &c. p. 60. 62.] The **Scriptures** are not the word of God. [G. F. &c. Firebrand, &c. p. 159. 2d Part 1678.] A Printed Letter of G. Fox's, which is now lying before me, Dated at Dalston the 13th of the 10th Month, 1683. Bears this Title, **All Friends every where, this is The word of the Lord unto you all.** And there is a Postscript in these words, *This you may read amongst the Children of the Light, and of the Day.* And p. 4. of the Letter, he says,

I remember, before we were call'd Quakers, as I was sitting in an House in Nottingham-shire (about the Year 1648.) the **WORD** of the **LORD** came to me, and said, &c. And yet in his Great Myst. p. 246, 247. he calls it Blasphemy to say that the **Scriptures** are the **Word** of **God**. His words are thele, They (the **Scriptures**) are not the **WORD** of **GOD**, which thou (Christopher Wade) hast **Blasphemously** affirmed. But (says he Jesuitcally, to amuse the Reader) **Christ** is the **WORD** of **GOD**. As if Christopher Wade, or any Christian had ever affirmed that the **Book** of **Scriptures** was the **Word** of **God** in the same sense as **Christ**; or any otherewise than as the **Records** of those **Revelations** which **God**, by his **Holy**

Spirit, did dictate to the *Inspired Pen-Men*; But not a *Living Person*, partaking of the *Substance* of the *Father*, like the *Word* *Eternally Begotten*! Cou'd this *George*, either of these *Georges*, *Fox* or *Whitehead*, produce any one *Man*, even in *Bedlam*, who ever asserted this of the *Ink* or *Paper* of the *Holy Scriptures*?

Why then do they use this *Distinction*? Against whom do they use it? Against *No Body*; it was only to *Shuffle* and *Cut*, to *Cover* and *Excuse* their *Contempt* of the *Holy Scriptures*; and, in their place, *Deifying* of their own *Spirit*, and their own *Scriptures*.

They knew that the *Holy Scriptures* cou'd not be discarded *openly* and *above Board*, nor all at once:  
That

That the World had been long in Possession of them, and of a just Veneration of them; and therefore wou'd not so easily part with them, nor accept of any *Foxes* Inspirations, instead of them: Therefore they set up a Power, like that of the *Church of Rome*, of *Infalible Interpretation* of Scripture: And improv'd it, as above is told, into *Immediate Revelation* equal to that of the *Prophets* and *Apostles*. And, pursuant to this Plenitude of Power, they have taken upon them not only to *Abrogate* the most express *Ordinances* of the *Gospel*, and Pronounce them expir'd, at their Pleasure, as *Baptism* and the *Lord's Supper*: But to set up, and Institute new ones, as the *Womens Preachings* (directly contrary to 1 Cor.



1433. which suffers not ~~Women~~  
 to (speak in the Church) and the  
 • Prelacy of the ~~Women~~ Meetings, an  
 Invention never heard of in the  
 World, till G. Fox Cobbled it  
 out. And they Enjoyn not these  
 only as Ecclesiastical Injunctions of  
 their Church; but (upon their pre-  
 tence, before told, to the same  
 Immediate Revelation which was gi-  
 ven to the Apostles) as the Institu-  
 tions of Christ. Solomon Eccles, in  
 his Letter already mention'd to  
 John Story, calls these, the *Wo-*  
*mens* Preachings and the *Wo-*  
*mens* Meetings, the Great and Good Ordi-  
 nance which **Christ Jesus** hath set  
 up in his Church. This is directly  
 giving us New Scriptures; and a  
 New Gospel. For which they will  
 find their Reward, Gal. 1. 8, 9.  
 Rev. 22. 18, 19. And

And they having (as they pretend) the same Spirit which gave forth the Scriptures, they cannot be bound by the Scriptures, or any Command in them, unless their Spirit does anew require the same thing which the Scripture Commands.

So that the Scripture remains of no Authority with them: because, if what the Scripture Commands, be anew required by their Spirit, they are bound to obey it, because required by their Spirit: But if the Scripture Command the thing, they are, (by their Principles) not bound to obey it, unless it be requir'd by their Spirit. **Answ.** Which is most effectually overthrowing the Scriptures, and resolving all into their Private Spirit, or

or *Light within*. This will yet further appear in the *Sections* which follow. But let me first give an Authority for the last thing that I have said ; and it is such a one as does astonish me ; because first, it is from the ingenious Mr. Penn ; secondly, it is where he accuses others of *Mis-representing the Quaker Principles*, and rescuing them from such *Mis-representations*, he sets them down in their most *Moderate*, and he says, *True sense*. And he averrs, *That what was a Commandment to any Servants of God, in old time (that is, in the Scriptures)---- That such are not Commandments to us, unless required by the same Spirit Anem.*

*Reason against  
Railing, 1673. p.  
150. Article 21.*

And

And he instances in *these* Elementary Types, Shadows and Figures appointed (as he says) for a season, and to pass off. (These are the Sacraments of Baptism and the Lord's Supper, which he calls Elementary, Types, and Figures: But that they were appointed only for a season, and to pass off, that is not to be prov'd from Scripture, which enjoins them till Christ's coming again, 1 Cor. 11. 26. always, even unto the end of the World, Matt. 28, 19, 20. But all this signifies nothing. These Commandments are not required by the Quaker Spirit **Anew**. And so they pass off.

This we are sure is not Aggravated upon them.

Indeed Mr. Penn does in the same place, find fault with those who

who would improve this Principle of theirs to justify Immoralities and things inconsistent with Government; as if (says he) that Eternal Holy Omnipresent Light, with which we are enlightened, did not continually declare and require Just and Right things at our Hands. *bonoqqa*  
 This, with submission, instead of an Excuse, is a full Confession of the whole Charge, unless Mr. Penn can make it appear that the Quakers, and everyone of them in Particular, have this Light more than other Men: Or if they have it, that they must necessarily be guided by it. Because otherwise, they may commit Theft, Sacrilege, and all Immoralities under this Umbrage. And no Command of Scripture can Restrain or Convince them, by this Latitude

Latitude here granted; because if  
 they shou'd *Enthusiastically Believe,*  
 or *Hypocritically Pretend* that  
 such Command of Scripture was  
 not required by their Spirit Anon,  
 it is *ipso facto* superseded by this  
 Principle.

Thus it being Objected to G.  
 Fox, that one of his Quakers had  
 Pretended an Immediate Call from Hea-

Great Mist. p. 77.

ven to commit Theft or Robbery,  
 and Sacrilege in taking out of the  
 Church an Hour-Glass. G. F. does  
 vindicate it in these words. And as  
 for any being moved of the Lord to take  
 away your Hour-Glass from you, by  
 the Eternal Power it is owned. And  
 if another shou'd pretend an Im-  
 mediate Call to take away the Com-  
 munion-Plate --- for that is us'd to  
 Su-



Superstitious uses-- where is the end of these loose Principles! Mr.

*Some of the Quaker Principles, p. 8.* Penn can tell whether he did not solicit G. W. to return a Letter, which another Quaker had stoln and given to him, and whether G. W. did not make this Answer, *That unless the Lord requir'd him he would not return it again.* See more of this in *Tyranny and Hypocr. &c. p. 37.*

But as for things Inconsistent with Government, which Mr. Penn supposes their Light can never dictate, I refer him to the first Section, and to some of the Quakers Principles, Sect. 10. to 18.

These concern the Government of the State, But as for Church Government I think Mr. Penn will not say, but their Principles are not

wholly inconsistent. Have they  
 not broke off from the Church Go-  
 vernment established in England, and  
 in all the Christian World? And do  
 they not pretend that their Light  
 guides them in it? Have they not  
 by the same Light, Rebell'd from  
 Episcopacy, which they cannot de-  
 ny was in the times of the Apostles,  
 and through all Ages of Christi-  
 anity to this day? If they think  
 this a Light sin, let them read the  
 6th of Numb. and see if the sin of  
 Korah was small. Or if it was for  
 any thing else but Church Govern-  
 ment? And St. Jude tells us ver. 11.  
 of those under the Gospel who pe-  
 rish in the gain-saying of Korah.  
 But if disobedience to Church  
 Government be no such great mat-  
 ter, why do the Quaker Church treat  
 their

their Separatists with such violent  
fury, and strain their Invention to  
find Names bad enough for them;  
Dyill-driving Duncy Gods, &c. as if  
already smoking in Hell. Why  
do they charge them so desperately  
with the heinousness of Schism?

It is true indeed, that the Church  
cannot subsist more than any o-  
ther Society, without Government.  
But it is as true, that the Quar-  
ter Preference to the Private Light in  
Particular Persons, as a Principle o-  
ver-ruling Scripture and all o-  
ward Ordinances, is Inconsistent  
with Government either in Church or  
State, or any security from all the  
Dissol and Enthusiastical Mur-  
thers, Rapines, and Out-  
rage of the Zealots among the  
few, who went upon the same  
Principle.

Principle, yet the wicked evil signs  
of it; nor, I do Charitably be-  
lieve, had, at first, any Evil De-  
signs, nor know, more than A-  
zack 22 King 8. 23, whether  
these Principles should at last hur-  
ry them as I do not think any more.  
But if Evil Words are a Natural  
Presage, and show an Inward Dis-  
position soon come to Blame, y<sup>e</sup> no  
People have discern those Signs  
in the first, nor do believe that  
they are. Infidelity is found from the  
Latter. But no tempting oca-  
sion that yet offer'd itself to them.  
For it is a very convenient Prin-  
ciple to be protected by other Mens  
Swords, without running any of  
the hazard our selves; to enjoy  
the Benefits of Peace equally with  
others, and to be freed, if not  
M 2 from

from the Charge, at least from the Slavery and Dangers of War. It is good to sleep in a whole Skin. But yet if they had a Government of their own, they would not part, no not with a **Sloop**.

And I do not think any sort of People wou'd less encourage, under their own Government, their now Pretended Principle of Enthusiasm or the Private Spirit: We see how violently they now oppose it in their Separatists. They call any Opposition to the Order of their Church, no less than Rebellion, and that against God Himself. Thus Solomon Eccles told John Story, in his Letter above Quoted, That his opposing the Divine Right of the Womens Teachings and Womens Meetings, set up by

G. Fox, was Rebellion against the Living God. (More Instances of this see in some of the Quakers Principles, Sect. 13.) And they make Orders in direct opposition to the Laws, and make in Rebellion against God to obey the Laws, as in the Case of Tythes. They declare all, as well Payers as Receivers of Tythes to be Anti-Christ's, and to have deny'd Christ's coming in the Flesh. And it is at their Discretion to declare any other Injunction of the Law of the Land to be against their Light; and then it is Rebellion against God, any longer to obey the Law, in such a Case. So that all our Laws stand but at their pleasure. And if they shou'd de-

T. C. Animadversions upon G. W. Innocency Triumphant, p. 16, and 30.



eldre against wills, laws, and Kings  
together, if there is nothing except-  
ed from the Plenary Power of their  
Inward Light. A. (c. 1. 392, 299)

Do not think these for extravag-  
ant suppositions. They have  
done as much as all I have said.  
Their Principle is Spiritualizing.  
And as they have Spiritualiz'd a-  
way all the Letter of the Scripture,  
the Sacraments, and Christ's Humi-  
lity, so have they reduc'd Govern-  
ment also, from the outward Admi-  
nistration, at least, of Kings, when  
the time was that they durst speak

Some of the Quakers explain: As in Edw.  
Principles, Sect. 19. Burrough's; Stan-

dard, &c. in the Year 1658. p. 9.  
The Lord is risen (says he) to overturn,  
overturn, Kings and Princes,  
Governments and Laws; and

He will change Times and Laws;  
 and Governments; There shall be  
 no King Ruling but Jesus, nor no  
 Government of force, but the Govern-  
 ment of the Lamb. And George  
 Fox says, There is that Nature that  
 would have an Earthly King to Reign,  
 in which Nature lodgeth the Mur-  
 derer. **A Word from the**  
**Lord, p. 15. Anno 1654.** The  
 Lord will cleanse the Land of you  
 (Rulers, Priests, &c.) and not any  
 that rejects Christ shall Rule in Eng-  
 land. **Discovery of the Ca-**  
**mitie, p. 29. Anno 1655.**

Now whether or no the Qua-  
 kers do reckon us of the Church of  
 England to be among those who  
 Reject Christ, I refer to Sect. 4.

And then, whether they think  
 by this Rule, that any such ought

to Rule in England, I leave to the Reader.

And then whether their Submission to such Government, can proceed from Principle or Necessity.

In short, *Enthusiasts* have no Principles. They have no Rule but their own *Fansie* (which is strongest in *Mad-Men*) and this they mistake for *Inspiration*. And then their *Madness* is at the height. And it is inconstant as the *Wind*. They know not their own Minds. Nor can promise for themselves an hour together. They are as dangerous in any Government, as *Elephants* in an Army, who, if they take the Humour, fall foul upon their Leaders. No *Libertines* have done greater mischief than the *Enthusiasts*: The *Atheist* and *Profligate*

pursue not their *Wickednesses*,  
 with half *Thou* Zeal and *Fury*.  
 If the *Debauch'd* stick at nothing  
*Unlawful*, the *Zealot* thinks every  
 thing he does to be *Lawful*.  
 And it cannot be deny'd No  
*Quaker* can deny, but that the  
 Principle of the *Quakers* is all *En-*  
*thusiasm*. There never was any  
*Enthusiasm* in the World that ex-  
 ceeded it. None that ever call'd  
 themselves *Christians* have advanc'd  
 themselves so high, to have the  
 same *Infallible Spirit*, and *Immediate*  
*Revelation*, as the *Prophets* and *Apo-*  
*stles*, or as *Christ Himself*, to be  
 Equal even to God, to be one *Per-*  
*son*, *Substance*, *Soul* with God. And  
 I do not think that any *Human*  
*Government* can be secure of Men,  
 in whose Power it is to screw  
 them.

themselves up to such Blasphemous  
 heights of Enthusiasm; and who  
 while they make themselves Gods,  
 think their Governors to be Serpents,  
 Reprobates, and Devils, & Enemies  
 from Christ, and his utter Enemies.  
 I here repeat the Caution, which  
 I set down at the beginning of this  
 Discourse. That I do not include  
 all the Quakers in this: But those  
 only who, having seen these  
 Blasphemies and Delusions of George  
 Fox, and other their old Primitive  
 Quakers, will not Renounce them,  
 but seek to Cover and Excuse them,  
 and pretend still to the same Spi-  
 rit that they had.

And what that was, we shall  
 see yet farther in the next Section.

SECT.

Therefore the meaning must be  
 I have not the Light within  
 low this Light. Which they do  
 concerning the Light within  
 Wherein of the Quakers I do  
 try. their own is, that is, that  
 and being very true of it.

**T**HE Light within the Quakers  
 call that Light which lightneth  
 every Man that cometh into the  
 World. They say that every Man  
 has it. Yet they will not call it  
 Natural Reason, nor Conscience. It is  
 not Conscience, says *Great Mystery*, p.  
 6. Fox. But it be *209* what it will, if every Man has it,  
 it is no Peculiarity to the Quakers.  
 And yet, by virtue of this Light,  
 they advance themselves above  
 all Man-kind, and Damn all but  
 themselves, as above is shewn.  
 There



Therefore the meaning must be  
That none but the Quakers do fol-  
low this Light. Which they do  
suppose, but have yet given no  
proof of it, more than other En-  
thusiasts; that is, their own saying  
so, and being very sure of it.

However I would ask them  
this Question, Whether a Man  
may leave that Light without  
Knowing that he does so?

If he may, then all the Quakers  
have left it for ought they Know.

If he cannot, then all who  
leave it, do it Maliciously. For I  
ask again. Whether a Man can  
sin, while he follows this Light?  
If he can, then that Light may  
lead him wrong, and so is not In-  
fallible. But if he cannot sin while  
he follows this Light; and cannot  
leave

have the Light without knowing of  
 (as in the first Quære) then can  
 there be no sin of Ignorance.

Which is contrary to the Law  
 for their Expiations were appoint-  
 ed for sins of Ignorance. And it

is likewise contrary to the Go-  
 spel; for Christ tells of those who  
 know not their Masters Will.

They know not what they do, said  
 He of those who Crucify'd Him  
 (Luke 23. 34.) The time shall come

saith He to His Apostles, John 16.

that whosoever killeth you, shall  
 think that he doth God service.

And it is said 2 Thess. 2. 11. That  
 they should Believe a Lye. Christ

is foretold (Mat. 6. 23.) That

the Light which is in some Men

that is, what they take to be  
 light) is Darknesse. And if they

be

be so mistaken, *How great is the*  
*Darkness* (1 Cor. 13: 12) *that we see*

But there can be no such  
 Mistake as some Savour supposed,  
 the Light within be Infallible, and  
 that every Man has it, and that  
 Man can leave it without  
 interest to all Men.

All Yet St. Peter says to the  
 who Crucify'd Christ, *Ignorance* ye did it,  
 And St. Paul says, 1 Cor.  
 2: 8. That had they known  
 they would not have Crucify'd the  
 of Glory.

There is no doubt but the  
 Jews who Crucify'd Christ, and  
 St. Paul too while he was a Per-  
 secutor, did Think that they follow'd  
 their Light within. Therefore  
 Man may Think himself in the  
 Right

Right, and be mistaken, which  
 will destroy all the Quakers cer-  
 tainty. Yes; and Man may think  
 so, and think very strongly. And  
 yet all this may be no more than  
 a strong Delusion. It would make one Merry  
 were there too too much of Tra-  
 gedy in this (Miserable and De-  
 structive Error) to see what pains  
 we take to struggle from un-  
 der this Objection. He repeats the Professors Ob-  
 jection against him in these words.  
 The Apostle (Paul) <sup>Great Mistake</sup> <sup>P.</sup>  
 thought to do many things  
 against the Church, and thought  
 he ought to do so, and the Light  
 within did not inform his Conscience.  
 To which George Replies in  
 these words, Did not Christ say that  
 it

it was hard for him to kick against  
 that prickt him; and it was not that which  
 in him that pricke him? Y

N Here is manifest Perverting of  
 Scripture. For Christ did not say  
 that it was hard to kick against  
 that prickt him, or that any thing  
 prickt him. The words which  
 spoken were these, It is hard  
 to kick against (the Pricks, And  
 you shall hat is, against the Power  
 of Christ; which would be  
 hard for him if he strove against  
 it, as a Man that kicks against  
 Pricks, or Goales of Iron, only  
 hurts himself. But G. F. Per-  
 verts the Text to make it be  
 this sense, that the Pricks here  
 mention'd, were nothing else  
 but the Pricks of St. Paul's Con-  
 science, or the Light within him.

Conscience, as the Quakers love to speak. But whether there was any thing of this in the Case of St. Paul, himself can best tell; who said Acts 26. 9. I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth. And Chap. 22. 3, 4. That he was not only fully persuaded, but Zealous in the Persecution of the Christians, exceeding mad against them, Chap. 26. 11. Had he then any Pricks of Conscience, or of his Light within against the Lawfulness of that wherein he was fully persuaded, and Zealous? Or could he think verily that he ought to do such a thing, if he had had but any the least doubt or surmise against the Lawfulness of it? It will be very hard, when all this

N

is



is consider'd, to make Sense of the *Quaker* Notion of the *Light within* Against which this Instance of *St. Paul* (among many others) stands as an irrefragable proof.

But it is strange that the *Quakers* shou'd arrogate to themselves such lofty Titles, above all the rest of *Mankind*, even to take to themselves the very *Attributes* of *God*, upon the pretence of this *Light within*; and yet allow that every *Man* in the *World* has it, as well as themselves. Indeed they make a Pretence from this *Light within* to excuse their *Blasphemous* pride, while they assume all the *Worship* due to *Christ*, whom they call this *Light*, upon the account of *His* or *Its* *Inhabitation* in them.

And

And this was the very Ground and Foundation of all Idolatry, viz. the suppos'd Presence or Inhabitation of the Divinity in their Images; or in the Sun and other Creatures whom they Worshipped, upon that only Pretence; and as transferring the Honour to God Residing in them, or Represented by them.

And this very Excuse do the Quakers give here, Some of the Quakers Principles, Sect. 32.  
G. Whitehead thus.

answering the Charge of Idolatry in their Adorations before-mentioned, paid to G. Fox. And as to his (Fran. Buggs) Charge of Idolatry, if not Blasphemous Names and Titles given to George Fox, how proves he they gave and intended those Names and Titles to the Person of G. Fox, and not to the

*Life of Christ in Him, whereof He was a Partaker? Innocency against Envy, p. 18.* This, as I said before, is the same Excuse that the Heathens, and Romans give for their Idolatries.

Secondly, By this Rule, Every Quaker may be ador'd with Divine Honour, and all the Attributes of God given to him, because of his Light within, or the Life of Christ in him.

Thirdly, I will shew in Sect. 17. That they allow of Divine Honour to that Man Christ Jesus, upon no other account than as G. Whitehead allows it to G. Fox, that is, because of the Residing of the Divine Word in Him. And they distinguish it from his Person, as Here from G. Fox's; for, as they express

express it, *They can never call the Bodily Garment Christ.* And they do own that the Name *Christ* does belong to every *Quaker* as well as to *Jesus*; that is, to both, only upon the account of the *Light within*, which they call the *Divine Word*, or *Christ*. All which shall be prov'd in its place.

Let me here only observe what an Uncouth and Preposterous piece of *Humility* it is to deny the Title or Civility of *Master*, or of their *Hat*, while, at the same time, they *Worship* one another with *Divine Honour*, and bestow upon themselves *Titles* far above what any *Angels*, since *Lucifer*, durst pretend to, to be even *Equal* with God, of the same *Substance*, and the same *Soul* with Him; and grudge

not to apply all the *Attributes* of God to the *Light* within them, and to themselves, for *us* sake : Thus transferring the *Honour* of God unto *Themselves*.

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## S E C T. XIII.

### *Of the Resurrection of the Body.*

**T**His the *Quakers* do positively deny. Mr. Penn makes

*Reason against Rail-  
ing, 1673. p. 138.*

*Non-sense* of it, and worse. He com-

pares it to *Transubstantiation*, nay to the *Alcoran*. In short (says he) if the compleat happiness of the Soul rests in a re-union to a Carnal Body, for such it is sown, then never cry out upon the *Turks Alcoran* ; for such a  
Heaven

Heaven and the Joys of it, suit admirable well with such a Resurrection.

If the Reader thinks (as I did, when I first read this) that Mr. P. meant this only of such a gross Conceit of the Resurrection, as if our Bodies shou'd be in the same frail condition as now, & addicted to *Sensualities*. If the Reader think thus, as I did (for what else cou'd any one think) he will be, to his astonishment, undeceiv'd, as I was, in reading of what follows.

2dly, No *Christian* ever held that there was not a great Change of the Body, in its *Qualities*, at the Resurrection. It is sown in *Weakness*, in *Corruption*; it is rais'd in *In-Corruption*, and in *Power*, &c. And therefore if Mr. Penn meant no more than as abovesaid, he wou'd



dispute against no *Christian*. But alas! as you will find, they deny any *Resurrection* at all of that *Body* which is *sown*; that they leave wholly neglected for ever in its *Dust*.

Some of them suppose a perfectly *New Body* will be made for the *Soul*; But others, that the *Soul* it self is the *Spiritual Body*, which is mentioned *1 Cor. 15. 44.* and consequently that there is no other *Resurrection* than at each particular persons death, when the *Soul*, which they call the *Spiritual Body*, is freed from the *Natural Body*, never more to meet again.

And, in consequence of this, these believe no *General Resurrection*, no, nor some of them, any *End of the World*, every *Man's Resurrection*

rection being as they suppose, perfected at his *Death*.

But let us return to Mr. Penn. In his Book above Quoted in the Margent, (*Reas. against Rail. p. 134.*) he is answering this material Objection, That if it be a *New Body* which is made for the *Soul*, then there is no *Resurrection* of the *Body*: For that does not rise again which never lay down.

And when St. Paul says 1 Cor. 15.42. (speaking of the *Resurrection* of the *Body*) that **It** is sown in *Corruption*, and **It** is rais'd in *Incorruption*, &c. this cannot be true, unless it be the same *It*, that is, the same *Body*, which is spoke of in both *Branches* of the Comparison. The Objection is in these words. If the **It** in the Text be not the same *Body*,  
how

how can it be call'd a Resurrection; for that supposeth the same?

**Answer** (says Mr. Penn) If a thing can yet be the same, and notwithstanding Changed, for shame let us never make so much stir against the Doctrine of Transubstantiation; for the Absurdity of it is rather out-done than equall'd by this Carnal Resurrection.

First, the Church of Rome owes Mr. Penn thanks for so very kind a Representation of Transubstantiation, as to make it stand upon a better foot than the Resurrection of the Body, which is an Article in our Creed, and receiv'd by the Catholick Church in All Ages.

Secondly, This is answering one Objection with another.

But

But Thirdly, as to his Objection: Cannot he apprehend a thing to be *Changed* in many of its *Qualities*, and yet remain the same in its *Substance*? For that is the present Question: Quite contrary to that of *Transubstantiation*, which supposes a *Change* of the *Substance*, the *Qualities* or *Accidents* remaining the same.

What does he think? Was not *Christ's Body* *Changed* in his *Transfiguration* upon the *Mount*? Was it not therefore the *same Body*? or did *Christ* take a *New Body*? That wou'd have been *Death*. For after a *Soul* is *Hypostatically*, that is, *Personally* united to a *Body*, their separation is call'd *Death*. Unless he thinks that *Christ* took a *Body* no otherwise than as *Angels* have done, that

that is, not into any *Hypostatical* Union with his *Person*, but only as a *Cloak*, or a *Veil*, which he might throw off and put on again, without any alteration as to his *Person*. And if so, then *Christ* did not die upon the *Cross* more than upon the *Mount*; that is, He only put off that *Bodily Garment*; but that was no *Death*, more than an *Angel* is said to die, when he lays down that *Body*, which he took up only for an occasion.

But this will be discours'd of more fully, in the *Section concerning the Divinity of Christ*. In the mean time, let me give an easie answer to the two Verses in the 15th *Chapt.* of the 1st *Ep.* to the *Corinthians*, which the *Quakers* make use of against the *Resurrecti-*

of the Body. One is ver. 37.  
 Thou sawest not that Body which shall  
 The other is ver. 50. That  
 Flesh and Blood cannot inherit the  
 Kingdom of God.

Ans<sup>r</sup>. Flesh and Blood while  
 Corruptible as ours is in this Life,  
 cannot bear the Incorruptible State of  
 Heaven. As it is express'd in the  
 same ver. in explanation of the  
 Expression, Flesh and Blood cannot  
 Inherit the Kingdom of God, neither  
 doth Corruption Inherit Incorruption.  
 But our Corruptible Flesh will be  
 changed in its Qualities, and put on  
 Incorruptible Qualities; and thus  
 the Dead shall be rais'd Incorruptible,  
 and we shall be Changed; for this Cor-  
 ruptible must put on Incorruption, &c.  
 ver. 53, &c.

The



The same Answer will serve  
 ver. 27. where the Apostle does il-  
 lustrate the Resurrection of our Bo-  
 dies by the Resurrection of Grain that  
 is sown in the Ground. For the Bo-  
 dy of such Grain is chang'd in its  
 Qualities; but not in its Substance.  
 The Grain must die; or else it will  
 not Fructifie or Rise again. In this  
 Death it loses something, as the  
 Husks; but it retains the Substance  
 which rises again, much alter'd  
 from what it was when it was  
 sown; for it rises in the Blade, then  
 the Stalk, Ears, and then the full  
 Grain in the Ear. But to shew that  
 the Substance is not alter'd in all  
 this, we find that every Grain rises  
 the same it was sown, if you sow  
 Oats you expect not a Crop of  
 Wheat. And there is full as much  
 Rea-

Reason to say that God does *Annihilate* every year all the Grain that grows in our *Fields*, without any respect to the Grain that was sown, or any Natural Production from thence; as that we shall receive totally *New Bodies* without any Relation, or any part of the Body that was sown.

And as to Mr. Penn's mighty Wonder, how a thing can be chang'd and yet the same, which he cannot comprehend, and compares to *Transubstantiation*, it is so far from being any difficulty at all, that it proves the thing that is changed to be the same; because otherwise, It were not changed.

If George be chang'd in *Quality*, in the State of his *Health*, or in *Reputation*, this is a certain proof that  
it

it is the same George still. But if William be chang'd, this is no change in George. So that a thing being chang'd proves it to be the same. Nor is the greatness of the Change any Difference as to the Sameness of the Person chang'd. Death is a great change; yet if William dies, it is William, even the same William that liv'd, who dy'd: and as sure, it will be the same who shall rise again, tho' undergoing another great change.

But I am now to tell you a very strange thing, which I would not believe when it was told me, till I saw it: And that is, that Mr. Penn does understand that Long and Elegant Description of the Resurrection of our Bodies, from the 35 ver. of the 15. Chap. of

of the 1<sup>st</sup> Epistle to the Corinthians,  
 only of the Spirituall <sup>The Invalidity of</sup> <sup>John Fildes's Vindication, 1673</sup> <sup>1673</sup> <sup>1673</sup>  
 State of the Soul in <sup>John Fildes's Vindication, 1673</sup> <sup>1673</sup> <sup>1673</sup>  
 this Life. These words are his own words, p. 172 of  
 his Book Quoted in the Margin  
 and repeating ver. 44. It is <sup>John Fildes's Vindication, 1673</sup> <sup>1673</sup> <sup>1673</sup>  
 Natural Body, it is rais'd a Spiritual  
 Body, &c. he adds, pag 69. I do not deny  
 that this Text is concern'd in the  
 Resurrection of Man's Carnal Body  
 at all. I will recite it (says he) with  
 the five following verses, which he  
 there sets down, but for Brevity  
 I omit them, referring to the  
 Chapter; and having repeated them,  
 which speak of the Natural and  
 Spiritual Body, that the First Man  
 is of the Earth Earthly, the Second is  
 the Lord from Heaven; and that as  
 we have born the Image of the Earthly

(that is of Adam in this Corruptible Life) so we shall bear the Image of the Heavenly (that is, at the Resurrection, when our vile Bodies shall be made like unto Christ's Glorious Body) but Mr. Penn, p. 370. having repeated these verses, goes on thus. I say this doth not concern the Resurrection of Carnal Bodies, but the two States of Men, under the First and Second Adam; Men are sown into the World Natural, so they are the Sons of the First Adam; But they are **Raised Spiritually**, through Him who is the Resurrection and the Life, and so they are the Sons of the **Second Adam**--- who came to Raise up the Sons of the First Adam, from their **Dead** to his **Living**, the **Natural** to his **Spiritual State**. But perhaps (says he) it will be  
ob-

objected that the 4<sup>th</sup>. verse, The first  
Man is of the Earth Earthly, and  
part of the 5<sup>th</sup>. verse, We shall also  
bear the Image of the Heavenly;  
seem to imply a **Bodily Resurrec-  
tion**; but let the whole verse be con-  
sider'd, and we shall find no such  
thing, &c.

I will not take up the Reader's  
time to repeat all his Arbitrary  
Interpretations. They are such  
as will, by the same Liberty, be  
useless; take away the Literal A-  
dam, and Literal Christ, as well  
as the Literal Resurrection. And I  
shall have occasion Sect. 17. to  
show that the Quakers have Spiritua-  
liz'd away all the Body and the Be-  
ing of Christ into their Light within.  
Indeed, if the Spiritualizing Art be  
allow'd in this Latitude, there can



remain no one word of *Certainty* or *Reality* in the whole *Bible*, or in any other *Book* or *Writing*, or in any words that Men can speak.

When I urg'd to a *Quaker-Praecher*, towards a proof of the *Resurrection* of *Bodies*, that Text *Mat. 27. 52, 53.* that many *Bodies* of *Saints* arose, and came out of the *Graves* after *Christ's Resurrection*, and went into the *Holy City*, and appeared unto many; He made answer; That that was not meant of the *Literal* or *Earthly Jerusalem*, that any *Dead Body* arose there, but of the *Spiritual Jerusalem* which *John* saw coming down from *Heaven*. And others told me they heard the same *Exposition* in a *Quaker Sermon* at one of their *Meetings*.

Here

Here we have **Spiritual Graves,**  
**Spiritual Dead Bodies,** **Spiritual**  
**Jerusalems,** **Spiritual Resur-**  
**rection,** and **Spiritual Christ,**  
 whenever any Text pinches them.

Among other Names of Re-  
 proach which Mr. Penn in his Spi-  
 rit of Alexander the Copper-Smith  
 (before Quoted p. 4.) bestows  
 upon one of the Separate Quakers,  
 he calls him *Hymeneus* and *Phile-*  
*tus,* who (as St. Paul tells of them,  
 2 Tim. 2. 18.) concerning the Truth,  
 have erred, saying that the Resurre-  
 ction is past already. That is, they  
 Spiritualiz'd it from the Letter, and  
 meant it only of the **Spiritual**  
 rising up of Christ in our Hearts;  
 which having obtain'd (as their  
 Light within did assure them) their  
 Resurrection they suppos'd was

past already, and they expected no other. But this, *St. Paul*, calls overthrowing the Faith. And I can tell of a Preacher among the Quakers, who was as confident of himself (were they not all so, see Sect. 8, 9, 10.) and said that he had already obtain'd the **Resurrection**, by **Christ** having **Risen** in his Heart; and that he believ'd no other **Resurrection**, nor expected any.

And G. Fox says  
Great Myst. p. 214. plainly in these words. There's none have a Glory and a Heaven but within them.

SECT.

## SECT. XIV,

## Of the Sacraments.

**A**T the same rate they answer that Text, 1 Cor. 11. 26. of shewing forth the Lord's Death (by the Celebration of His Last Supper) till He come. That is, say they, with *Hymeneus* and *Philetus*, till His coming Spiritually in our Hearts. And they supposing that He is so come, there is an end of the time limited, for the Celebration of that Ordinance of Christ.

Tho' they cannot deny but that Christ was so come in the Hearts of the Holy Apostles, and of the purest Primitive Christians and Blessed Martyrs, none of whom

Dream'd of the time being thus  
 expir'd ; but did continue, and  
 the *Catholick Church*, from their  
 days to this, in the Religious Ob-  
 servance of that *Holy Institution*,  
 thinking it obligatory, till his  
 coming again, that is, at the *Literal*  
*Resurrection* in the last day.

The same time that was limited  
 to the continuance of the other  
*Sacrament of Baptism*, Mat. 28. 20.  
 That is, *always*, even unto the end of  
 the *World* ; as it is there said by  
*Christ*, to his *Apostles*, and their  
*Successors*. Go ye and teach all Na-  
 tions, **Baptizing** them--- and lo I  
 am with you (that is, you, and your  
*Successors*, in the Execution of this  
*Commission of Baptizing*, &c.) *Alway*  
*even unto the end of the World*. For  
 if this be the time, during which  
 Christ

Christ promised to assist his Commission, it must doubtless infer the like continuance of the things requir'd in the said Commission.

And I wou'd fain know from any Quaker, why Teaching does not cease, as well as Baptism; since both are in the same Commission, and the time of Continuance spoken equally of both. And the necessity of Baptism greatly inforc'd in the same Commission (*Mark 16.16.*) Go ye into all the World----- He that believeth and is **Baptized**, shall be saved. And upon the Quaker Pretence to Infallibility, and the unerring guidance of the Light within every particular Person, why shou'd not all outward Teaching cease as well as Baptism? For what need of Teaching to Infallibility! And is  
not



not Teaching an outward Ordinance as well as Baptism? And to last only till we are Taught? And does not the *Light within* reach sufficiently? The Quakers dare not deny the sufficiency of the *Light within*: Therefore there is greater need, by their own Principles, for the continuance of Baptism than of Preaching; because Baptism is an initiating Ordinance, and therefore always to be continu'd while there are any to be initiated or Admitted into the Society of the Church. But Teaching does, of its own Nature, cease, when Men are sufficiently Taught: Therefore to those who hold the sufficiency of the *Light within*, outward Preaching must be wholly inconsistent. Yet they keep up Preaching and abolish Baptism!

ism! All that can be said is,  
That their Power of Interpretation  
is a very Arbitrary and Despotick  
Power: And we must ask no  
Reasons. **Inward Baptism** must  
supercede the **Outward**; but  
**Inward Teaching** must not; e-  
ven to those whose sole Foundation  
is the **Inward Teaching**!

Let me here add one Observa-  
tion for the sake of those who pre-  
tend that the Baptism which is  
spoke of *Mat. 28. 19. Go ye and  
Teach all Nations, Baptizing  
them, &c.* was meant only of the  
Spiritual Baptism, or the Baptism  
with the **Holy Ghost**. Let me  
observe to those, That Christ only  
is He who cou'd Baptize with the  
**Holy Ghost**. The **Holy Ghost**  
is His Gift only. To say that Man  
cou'd

could bestow God (which the Holy Ghost is) is the highest Blasphemy.

Men indeed are made Ministerial Officers, by whose Hands, Christ does bestow the Holy Ghost in the use of those Rules and Means which He has appointed. And Simon Magus himself understood it no otherwise, Acts 8. 18, 19. He desir'd only to be made such a Ministerial Officer, through whose Ministry the Holy Ghost might be given. And in all the Gospel there is no such Command given to any Apostle, as to Baptize with the Holy Ghost. Nor is it said that any of them did Baptize with the Holy Ghost. That is the Peculiar of Christ himself, and spoke Characteristically of him alone. John

33. They indeed were im-  
 powered, as John, to Baptize with  
 Water: which being duly Ad-  
 minister'd, and Receiv'd according to  
 Christ's Institution, He has pro-  
 mis'd the Spiritual Baptism with the  
 Holy Ghost to go along with it, but  
 as His Gift, not as the Gift of his  
 Ministers, by whose Hands He  
 pleases to convey it. Therefore,  
 if the Quaker Interpretation of  
 Mat. 28. 19. do hold, it will  
 follow, That the Apostles and their  
 Successors have power to Baptize  
 with the Holy Ghost; Which is  
 Blasphemy. And this must be the  
 consequence, if when Christ gave  
 them his Commission to Baptize  
 all Nations, the Spiritual and Imme-  
 diate Baptism with the Holy Ghost be  
 meant; and not the Ministerial,  
 and

and Mediate Baptism of Water. And as this **Outward Baptism** with Water was an Ordinance instituted, as a Means of Grace whereby the **Inward Baptism** with the Holy Ghost was convey'd; it was therefore the Form appointed of Admission into the Society of the Church, and thereby giving a Title to all the Privileges and Promises which are annexed to it: And likewise it was a Publick and avowed owning of our Christianity. Upon all which accounts it was necessary, even where the **Inward Baptism** with the **Holy Ghost** was already attained. As St. Peter said, *Acts 10. 47.* Can any Man forbid Water, that these should be Baptized, who have Received the Holy Ghost as well as we?

And

And St: Paul, tho' Converted and  
Instructed immediately from Hea-  
ven, was Commanded to be Bap-  
tized with Water.

And it is very observable, that  
among those things wherein St.  
Paul was Instructed thus Immediately  
from Christ, he tells us 1 Cor. 11.

23. That one was the Institu-  
tion of the Lords Supper. Upon  
which he lays so great a stress,  
that he charges grievous Diseases,  
sent among the Corinthians, and  
Death it self (ver. 30.) and even  
Damnation (ver. 29.) upon their  
Neglect and Abuse of this Holy My-  
stery. How then wou'd he have  
Censur'd the Preaching down this  
and the other Sacrament of Baptism, as  
Carnal and Hurtful things! And let  
me here seriously mind them, and  
Ad-



Admonish others, how their Neglect of the **Outward Ordinances** and Signs, has lost to them the Reality, and the thing signified. For it had been impossible for any who had been kept in the constant Use and Practice of the Sacrament of the Lord's Supper, to have forgot Christ's **Outward Dying**, and shedding of his Blood, or to have turn'd it, as many of the *Quakers* have done, to mean nothing but his *Spiritual Suffering within us*; and that *Himself* is nothing else but *The Light within us*. Of this you have seen some proof already, but you find more in Sect. 17.

I say, how cou'd any who frequently us'd to shew forth the Lord's Death, by the visible Representation of it in the Sacrament  
of

of the *Holy Communion*, by the *Bread Broken*, like his *Body*; and the *Vine Poured forth*, as His *Blood* was upon the *Cross*; how cou'd any who had practis'd this, and seen Persons daily Baptiz'd into *Christ's Death*; How cou'd such a one ever have so much as Imagin'd? How cou'd it ever have come into his Head to *Spiritualize* away the *Literal Humanity* and *Sufferings* of *Christ*? No: It cou'd never have been done. But the *Enemy* having once deluded Men into a neglect of the *Outward Signs* and *Seals*, *Pledges* and *Means of Grace*, whereby God Guarded and Fenced the *Soul* and *Spiritual* part of his *Religion*, (as a *Kernel* is by the *Shell* in which it grows) the *Devil* having stoln

P from

from us the *Body*, or **Outward** part of **Religion**, the **Soul** soon disappear'd, and left behind it a noisome *Carcass* of **Religion**: For **Religion** can no more live and be preserv'd to us here, while we are in the *Body*, without *Outward* and *Corporal Means*, than the *Soul* can live to us here, while we are upon the Earth, without our *Body*; and hence the *Corporal Service*, the presenting our *Bodies*, as a living *Sacrifice*, &c. is call'd our **Reasonable Service**, Rom. 12.1. And whoever goes about to separate the *Bodily* from the *Spiritual Wor*ship, does as much Murther **Religion**, as he that should separate a *Man's Soul* from his **Body**.

This is so necessary and plain a Truth, that those who take upon them

them to abrogate the outward Institutions of Christ, do, at the same time, Invent and set up others of their own; as has been before observ'd Sect. 11. of the Quakers Institution of Womens Preachings and Womens Meetings, at the same time that they threw off, as Carnal, the Sacraments of Christ's Institution.

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## S E C T. XV.

Concerning the Satisfaction of Christ.

**H**erein the Quakers are direct Socinians. For they positively deny the Satisfaction. And this is no less a distinguishing Doctrine of the Socinians, than their

denying the Trinity, and the Divinity of Christ.

• Mr. Penn Blasphemes it, as both

*Reason against Rail- Irreligious and Irra-  
ing, 1673. p. 90. 91. tional. His Argu-  
92. 93.* ments are the old

*Socinian Job Trot, tho' I believe  
he knew it not; only Good Wits  
jump'd: For in his Invalidity of John  
Faldo's Vindication, &c. Printed  
the same year 1673. p. 413. He  
vindicates himself from an Impu-  
tation he says had been cast upon  
him for being a Socinian, upon oc-  
casion of his Book call'd, The  
Sandy Foundation shaken; and says,  
That he had not at that time ever read  
any one Socinian Book in all his Life,  
if so much as lookt into one. And if  
he had known this to have been  
Socinianism, he wou'd not, in his  
Winding-*

*Winding-Sheet*, Printed 1672.  
 have upbraided T. F. and H. H.  
 so often with the reproach of be-  
 ing Socinians. Sect. 1. Their be-  
 lov'd Socinianism, Socinian Agency,  
 the Spirit of Socinianism try'd, accor-  
 ding to that Discovery it has made of  
 it self, in their Lamentable yet Con-  
 verted Agent Hen. Hedworth--- his  
 Grim Socinian Cavils burston'd with  
 Folly and Revenge. 2.--- This Anti-  
 Scriptural Socinian. 7.--- The Scrip-  
 tures Socinianiz'd. 8.--- This  
 Giddy-headed Socinian, &c.

And yet Mr. Penn does (it seems  
 without knowing it) perfectly  
 Copy after these Socinians in all his  
 Arguments against the Satisfaction  
 of Christ. As that there was no  
 need of any Satisfaction to God's Ju-  
 stice for our sins. That it is not call'd



Unjust to Forgive a Debt without any Satisfaction; thus confounding the Notions of Justice and Mercy; for all Forgiveness proceeds from Mercy. But Justice cannot Remit the least Farthing: Else it were not Justice. And what is Inconsistent with the Nature of Justice, is Inconsistent with God; for God is not only Just, but He is Justice it self. Justice in the Abstract, the Highest and most Adequate Notion of Justice.

What room then is there for God's Mercy? If he be all Justice, where is his Mercy?

Ans<sup>r</sup>. God's Attributes do not Fight, or Contradict one another. They Magnifie and Exalt one another. Thus God's Justice is Magnified in that it Exalts Full and Adequate

**Adequate Satisfaction :** His *Wisdom* is *Magnified*, in finding out such *Means* as to do it : And his *Goodness* or *Mercy* is equally *Magnifi'd* in affording those *Means*. And all these are fulfill'd to the utmost, that is, *Infinitely* in the wonderful *Oeconomy* of our *Salvation* by the *Satisfaction* paid to God's *Justice* for our *sins*, in the *Sacrifice* and *Death* of *Christ* ; which, because of his *Divine Nature*, was *Full* and *Adequate Satisfaction* ; and, by his *Human Nature*, the *Satisfaction* was paid by the same *Nature* which offended.

But upon the *Socinian* and *Quaker* Scheme, one of God's *Attributes* must *Fight* with and *Conquer* the other : one must *subdue* and *beat down* the other : and his *Justice*

stice must quit the Field to his Mercy. This is great Non-sense as well as Blasphemy, and utterly inconsistent with the first Notions of a God.

And, upon this Scheme, no tolerable account can be given for the Death of Christ. For whether as an Example, or an Intercessor, or a Teacher (which are all the Notions wherein the Socinians and Quakers do receive him) in none of these is there any Necessity, or Rational Account to be given for his Death.

This is the Mill-stone of Socinianism, which will sink it into the Sea. These Men pretend to the highest Reason; and reject the most express Revelations of the Holy Trinity of God, and the Divinity of

of Christ, meerly upon the account that their Reason cannot comprehend these profound Mysteries. These Men reject the Doctrine of the Satisfaction upon the like pretence of Reason; and advance in its place, the most Arbitrary and Unaccountable suppos'd Covenant betwixt God and Christ, to remit the sins of the Penitent, for the altogether Needless and Barbarous Murther of the most Innocent Person in the World.

But having wrote at large upon this Subject, I will not here repeat: My business at the present, being not to enter into the large Field of the Socinian Controversy; But to shew the much mislead generality of the Quakers, how Ignorantly and blind-fold they are led in  
the

the most gross and vile Heresie  
that ever the Enemy sow'd in the  
Christian Church, which is that of  
the Socinians; and which, in Name,  
the Quakers do so much abhor.

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S E C T. XVI.

Concerning the Holy Trinity,

**T**HE Quakers and Socinians do  
acknowledge a Three, but de-  
ny a Trinity; which is to confess  
the same thing in English, and to  
deny it Latine: For Trinitas is only  
Latine for the Three. But the mean-  
ing is, they wou'd not have the  
Three in Heaven to be three Persons.  
Tho' they cannot tell what Three  
they

they are, if they be not three Persons.

And the Quakers who own the Divinity of Christ, are under greater difficulties than the Socinians, who deny the Divinity of Christ. For if Christ be God, and that there is but one Person in the God-head, it must necessarily follow that God the Father was Incarnate and Dy'd. And that Christ was his own Father, to whom he pray'd upon the Cross. And too many the like Absurdities, which are avoided by those Socinians, who do not acknowledge Christ to be God. Tho' others of them do own the Divinity of Christ; but with such distinctions and salvo's, as I am afraid are at the bottom of the Quaker Pretences.



G. Fox opposes Chr. Wade for  
 Great Mystery, p. 246, saying, That the  
 Holy Ghost was a  
 Person, and that there was a Trini-  
 ty of Three Persons before Christ was  
 born. It seems, by this, they do  
 not acknowledge that there were  
 Three in Heaven before Christ  
 was born. And if so, then the  
 Quaker Three in Heaven must be  
 Creatures. The Scriptures (says G.  
 Fox Ibid. to Chr. Wade) do not tell  
 the People of a Trinity nor three Per-  
 sons; but the Common-Prayer-Book,  
 speaks of three Persons, brought  
 in by the Father the Pope; and the  
 Father, Son, and Holy Spirit was al-  
 ways One. He means one Person.  
 As Muggleton does, who says  
 That the God-head was Incarnate  
 and that there was no God while  
 Christ

*Christ* was upon the Earth: But that *Elijah* was Deputed by God, upon his Divesting himself of his God-head, to Govern as God. That *Christ* knew no more of himself, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was the Father, to whom *Christ* Pray'd upon the Cross: That *Elijah* rais'd God from the Dead, carry'd him to Heaven, restor'd him to his Throne; and then he was God again. All this I have had from *Muggleton's* own Mouth, as well as from his *Writings*.

It terrifies my very Soul while I repeat such Dreadful and Senseless Blasphemy! And I wou'd not have done it, but to shew to what unimaginable Excesses Enthusiasm may drive Men; and that all shou'd

shou'd beware of that desperate  
*Shelve*, upon which both our Church  
 and State have suffered miserable  
 Shipwreck : That we may once  
 again (if it be the will of God)  
 learn some Sobriety of Religion, and  
 Modesty in our own Conceits, to dis-  
 tinguish Fancy from Revelation,  
 and not to think our selves Wiser  
 than all the World beside.

How far the Quakers differ from  
*Muggleton*, in what is here told (ex-  
 cepting the Deputyship of *Elijah*)  
 will appear by their allowing no  
 distinction betwixt the Father and  
 the Son. *Christ*

*Great Mystery*, p. 142. 293.

not distinct from the

**Father**, says G. Fox. They (the  
 Father, Son, and Holy Ghost) are  
 not distinct--- and you Priests are not  
 to judge in such things as they are ; they  
 are

are too weighty and too heavy for you. This was because these Priests (as he calls them) had said, That the Father, Son, and Holy Ghost, were Distinct; which Fox thus violently opposes. I hope Mr. Penn's former Excuse will not serve here too; that this must go off upon the account of G. Fox's Ignorance, and that by Distinct he did not mean Distinct, but may be (as an Ingenious Stickler may pretend for him) that he thought Distinct meant Separated (for there is nothing that can be said, for which something may not be alledg'd) but sure G. F. if he were alive, wou'd give little thanks to any who shou'd vilifie his Understanding: for George here exalts his own Understanding, and reproaches

ches that of the *Priests*, who, he says, were not fit to judge of such *Great and Weighty* things; And now for any *Quaker* to say that it was *George* himself who was not fit, wou'd be a severe *Reproof*, and look like playing *Booty*.

But secondly, these *Priests* of *G. Fox's* did not hold or alledge any *Separation*, but only a *Distinction* between the *Father*, *Son*, and *Holy Ghost*. And if you will suppose *G. F.* so incapable as not to know any difference betwixt these two, he was a very sorrowful *Beginner* of a *Religion*; and could neither be *Separated* nor *Distinguish'd* from a *Tool* that *Knaves* do work with, call'd a *F---*. He licks up, or stumbles upon old exploded *Heresies*, and vents them for *Immedi-*

ate Revelations. He falls in here with the Patripassians, so call'd, because they held that it was God the Father who was Incarnate and Suffer'd. Which G. Fox asserts (*ut supra*, p. 246.) where he Disputes against Chr. Wade for saying, That God the Father never took upon him Human Nature. Which (says George) is contrary to the Scripture. And says, That Christ was call'd, The everlasting Father. And, in his usual Stile, accuses Chr. Wade for his Ignorance in this Mystery, which G. Fox thought none understood but himself and Partners. Of which you will see yet greater proof in what follows.

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SECT.



## S E C T. XVII.

Concerning the Divinity and Incarnation of Christ.

**T**HE Quakers Heresie in this, is taken from the Socinians, (they say, Christ took Flesh; but no otherwise, as they explain it, than as Angels assum'd Bodies; or as He (Christ or the Word) did Inspire or Dwell in Prophets or Holy Men of old, tho' they allow (not always) that Christ did Inspire the Person of that Man Jesus in a higher measure than other Men.

But they deny any proper Incarnation of Christ; that is, that he was made Flesh; or that He and Jesus were one Person.

Yet

Yet they allow *Jesus* to be call'd *Christ*, from the Dwelling of *Christ* in him: But, for the same Reason, they take the Name *Christ* to themselves; and say that it belongs to *Them*, as well as to *Jesus*, from the same Dwelling of *Christ* in *Them* as was in *Jesus*.

They say that *Christ* did raise up the *Body* of *Jesus* from the *Dead*; but they say not that *Christ* did carry it up with him into *Heaven*. So that tho' there be a *Christ* now in *Heaven*, that is, as he was before his Descent upon *Jesus*, as he is the *Word* of *God*, yet they do not confess that there is any *Jesus* now in *Heaven*, or any where else; they know not what is become of him, or what *Christ* did with that *Body* of his after he had rais'd it from

the Dead. They say there is no *Christ* without them; no other *Christ* but what is *within* them. They allow him *now* no other *Body* but their own, they call themselves his *Body*, that is, the *Church*. And as they give him no other than a *Mystical Body*; so they *Spiritualize* all his *Life* and *Death* to his *Spiritual Living* and *Dying* within them. As one of their *Preachers* Pray'd at a *Solemn Meeting*. O God, who was *Crucify'd*, *Dy'd*, and *rose again in us*! And G. Fox says, That if there be any other *Christ* but he that was *Crucify'd* within, he is the *False Christ*--- this *Christ* that was *risen* and *Crucify'd* within--- *Devils* and *Reprobates* make a talk of him *without*. And he disputes against those

those who say, *That the Man Christ that was Crucify'd, his Body is now in the Presence of his Father.* (Gr. Myst. p. 211.) or that *Christ is absent from them (the Quakers) as touching his Flesh* (p. 210.) and (p. 254.) they that profess a *Christ without them, and another Christ within them, here is two.*

Robert Gordon was the first among them that I find, who taught the *Orthodox Faith* in this point, of the *Divinity of Jesus*, and his *Satisfaction* to the *Justice of God* for our sins; by which he purchas'd *Redemption* for us, through *Faith* in him, as outwardly suffering *Death* for us upon the *Cross*, and now *Personally Reigning in Heaven*; and not only as a *Light within us*: Tho' he denies not that *Light within*, but

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strongly

strongly asserts the necessity of it, as it is an influence sent from the Spirit of Christ into our Hearts, to guide and enlighten us, but not the very Christ it self; and the only Christ and Saviour as the Quakers Impiously do Blaspheme, denying any other at all.

The Book wherein Rob. Gordon taught as above-said, he Entitled, *A Testimony to the true Saviour, or Jesus Christ of Nazareth, as having already purchas'd Redemption for us in the Body of his Flesh, and revealing it within us by his Spirit.* It was Printed in London in the year 1670.

Against this wrote George Whitehead, with three other Quakers.

And Rob. Gordon Published an Answer to every one of them severally, which was Printed 1671.  
and

and call'd, *Christianity Vindicated.*

And in R. Gordon's Reply, you will find the abominable broad Blasphemous Heresies which these *Quakers* did hold, as p. 20. That *Christ* was never seen with any *Carnal Eye*, nor his *Voice* heard with any *Carnal Ear*. Hereby (says Gordon) plainly denying him to be the *Son of Man*. And p. 21. You neither confess nor Preach him (*Christ*) as a *Man*, but as a *Light* in that *Man Christ*, and as a *Light* in every *Man*, as it is in every *Man*, as he comes into the *World*. And p. 30: Behold the *Lamb of God* that takes away the sins of the *World*. a *Voice* not heard among you (says Gordon) of the *Man Jesus Christ*, the *Son of the Virgin Mary*, as now perishing *Outwardly*, *Bodily*, without us, but apply'd by



some among you to Meekness,  
 Humility, and the life within you.  
 And p. 33. The Light, the Seed within,  
 is Christ, then I am he that speaketh;  
 then Hosanna: The Son is equal  
 with the Father, I witness the Son in  
 me, so I witness Equality with the Fa-  
 ther: The Light in me is Christ, Christ  
 is the Word by which the World was  
 made, then, it was said of Christ, that  
 he was in the World, and the World  
 was made by him, and the World knew  
 him not; so it may be said of this Pro-  
 phet G. F. as is said by S. E. in his  
 Paper Entitled, The Quakers Chal-  
 lenge, p. 6. Christ is the Way, the  
 Truth, and the Life; Christ is in me,  
 and must not he say where he is, I am  
 the Way, the Truth, and the Life?  
 He that hath the same Spirit that raised  
 up Jesus from the Dead, is Equal  
 with

with God: Jesus Christ the Mystery passed before, the same Spirit takes upon it the same seed, where it is manifested; as it is mentioned in G. Fox's Book Entituled Saul's Errand to Damascus, p. 7, 8.

Here you see them making themselves *Equal* to God, by their having the true *Christ* in them: Now see them, for the same reason, *Preferring* themselves before that *Man* who was called *Christ*: they make that *Man Christ* and all that he *suffer'd* and *did*, to be but a *Type* or *Shadow* of what is really perform'd in them by the true *Christ*, as you may see in Gordon's *Testimony to the true Saviour* above Quoted, p. 36, 37. The same things are fulfilled in thee (speaking to the Quaker) that was figured in  
him

him (Christ.) But tell us plainly (says he p. 37.) is that one Sacrifice of the Crucify'd Body of our Lord, once offered to bear the sins of many, a Pattern and Figure of things to be done over again in us, the **Blood without** Typifying Life and Spirit **within**? Is this Sacrifice so weak so empty a thing, that it is a Pattern and Figure having nothing in it self, but as Painting to another, to wit, this Light, enlightning every Man? How are you beguiled (does Gordon Reason with them) to Preach up the Light enlightning every Man that comes into the World for the true Christ! to cry up a Light within! to cry down the Blood without! to Preach him as an Example! to cast out the Atonement! to speak of him as a Figure, pointing at this Light within as the abiding

abiding Substance--- p. 40. Deny-  
 ing him to have any **Real, Out-  
 ward, Individual, Glorified,  
 Bodily** Existence in his Father's  
 Kingdom. The Preaching of a  
 Christ without them, they call old  
 Beggary stuff; and those who have  
 formerly Preach'd him, as without  
 us (tho' Prophets or Apostles) to be  
 Low and Carnal in their day, accor-  
 ding to their Cant, which he there  
 Repeats.

See more Quotations of this sort  
 in T. C's *Animadversions* above-  
 mentioned, p. 35. Your imagined  
 God beyond the Stars, and your Car-  
 nal Christ is utterly deny'd-- That this  
 Christ is God and Man in one Person,  
 is a Lye. This is in p. 5. of a  
 Book of theirs Entituled, *The Sword  
 of the Lord drawn, &c.* Quoted by  
 E.

F. Bugg in his *Quakerism* withered  
p. 26. Printed 1694.

The Devil was in thee (says G. B. to his Adversary Chr. Wade, in his *Gr. Myst.* p. 250.) thou say'st thou art saved by Christ without thee and so hast Recorded thy self to be a Rebrogate. And p. 183. such as have Christ in them, they have the Righteousness it self, without Imputation, the end of Imputation, the Righteousness of God it self, Christ Jesus.

And in his *Saul's Errand to Damascus*, p. 14. Christ (says he, that is, **The Light within**) is the Substance of all Figures, and his Flesh is a Figure, i. e. of their Light within, which they make the only Christ. F. B's Sheet, p. 3. The very Christ of God is within us.

And

and the *Flesh* or *Body* which *Christ* assum'd, they do not call the *Body* of *Christ*, as a *Man's Body* is call'd his *Body*, that is, as one *Person* with his *Soul*, both which together make the *Man*; but only as when an *Angel* assumes a *Body*, he takes not that *Body* into his own *Nature*, so as to be part of his *Person*, but only as a *Cloak*, or a *Garment* which a *Man* wears, which he may throw off, or put on again, without any alteration in his *Person*. Nor can such a *Garment* be call'd the *Man*. So we (say the *Quakers*. *F. B's New Rome Araign'd*, p. 24 ) can never call the *Bodily Garment* *Christ*, p. 27. For that which he took upon him (his *Body*) was our *Garment*, even the *Flesh* and *Blood* of our *Nature*, which is of an **Earthly,**  
**Perishable**



**Perishing Nature.** And as  
 Cloak alters not its Nature, but  
 - the same, whoever wears it, be-  
 cause it does not, thereby, alter  
 its Nature, nor is taken into the  
 Nature of him who wears it; so  
 (and no more) do they make of  
 the Flesh of Christ, which they say  
 (as above) was of an *Earthly Per-*  
*ishing Nature.*

And is *Perished*, by their ac-  
 count, for they allow not that it  
 was taken up into Heaven. Some  
 of them say it *vanished*, or was *annih-*  
*ilated*. But they have not (that  
 I find) determin'd *Judicially* what  
 is become of it. And so their  
*Doctors* may vary about it.

But from this account which  
 they give of it, they think that the  
 Name of *Christ* does belong to e-  
 very

very one of them, not only more than to that Body now, but as well as to it while it was upon the Earth, and when Christ did Inhabit it. Yea, their very words are (F. B's New Rome, p. 28.) Doth not the Name (Christ) belong to the whole Body, and to every Member in the Body, as well as to the Head. *Quest. &c. p. 17.* and G. Fox says (*Myso. p. 88.*) Christ is the Elect. Thus Christ is the Elect, and the Elect are Christ: they make them convertible terms. And p. 107. he disputes against this Position. That God hath a Christ, distinct from all other things whatsoever. And says, in opposition to it, That God's Christ is not distinct from his Saints.

I shew'd in the last Section, that they wou'd not allow God the Father

ther to be distinct from the Son.  
 But here is a stretch which far out-  
 does that, to shew that there is no  
 stop, as in *Art*, so neither in *Enthu-*  
*siasm*; which indeed is an *Art*, to  
 put upon our selves as well as others.  
 They say a Man may tell a Lye  
 so often, that he may come to be-  
 lieve it himself at last. And a  
 strong *Enthusiastick* habit may fix a  
 Man's Thought so long upon a  
 beloved Object, as to dazle his  
 Understanding, and glare so in  
 his Eyes, that without conside-  
 ring, the grossest *Absurdities* will  
 go down; and the highest *Blasphe-*  
*mies* gain a pretence, even of *Piety*,  
 and *Exalted Devotion*. This is the  
**Devil** transform'd into an **Angel of**  
**Light**. This is the most *Fatal*  
 an *Irrecoverable State* of a Soul,  
 when

when we fall in Love with our Diseases, and, as in a Calenture, mistake the deepest Oceans of Presumptuous Blasphemy, for sweet and pleasant Fields of Contemplation, and even of Humility; and thus mistake Hell it self for our Heaven.

Who that had not his Head turn'd with such Enthusiastical Delusion, cou'd have imagin'd, that G. Fox cou'd find no Difference, no Distinction at all, betwixt Christ and Himself! And that Men of Sense shou'd lick up his spittle!

And it is but consequential to this, that all the Divine Attributes shou'd be given to G. Fox as well as unto Christ; if there be no Distinction between them, then they are the same. And I have

R

shewn

shewn some Instances, Sect. 5, where G. Fox does assume the *Stile* and *Names* of *Christ* to *Himself*; and that others do allow them to him. All which is excus'd by Mr. Penn in the XI. Chapt. of the *Invalidity of John Faldo's Vindication*, in such a wonderful manner as will leave no *Blasphemy* or *Idolatry* in the World without a very fair pretence.

But I turn from him, out of respect to him, and invite the Reader to go along with me, as a Conclusion to this whole Discourse, and take a short view of *G. Whitehead's Creed*, where it relates to some of the particulars before spoke of, that especially which is Treated of in this Section.

SECT.

## S E C T. XVIII.

*Some Remarks upon George Whitehead's Creed, Relating to some of the Particulars before-going*

**I**T has been a great and just Complaint against the *Quakers*, that they wou'd never give us any *Creed* or *Summary* of their *Faith*. They find fault with others; but tell not what they hold themselves. They dwell upon *Negatives*, but love not to speak in the *Affirmative* what they wou'd be at.

Well! Now *G. Whitehead* has, at last, done it, in the *Introduction* to his *Innocency Triumphant*, which he Entitles thus, *Our Christian Testimony re-assum'd in the Affirmative*.

R 2

And



And so far he keeps pace with the *Apostles Creed*, that he comprises it in just *Twelve Articles*.

But (alas!) when you come to consider them, they do not go cleverly off from the above-said Damnable Errors of the foregoing *Quakers*; but, on the contrary, he words his new *Confession of Faith* in such *Dubious* and *General* terms, as may indeed, at first sight, deceive an unwary Reader; but yet keeps, off contradicting the Heart of the Heresie, which he still preserves safe and untouch'd: And not only so, but often with a slyly insinuated Excuse and Defence of it.

Thus in his 1st *Articl.* he confesses *Jesus* to be the *Christ*. Even the same *Jesus Christ* who was born of the *Virgin Mary* at *Bethlehem*, &c.

This

This wou'd seem a plain Confession to the Christ without; that it was meant of that Man Jesus Christ, and not only of the Light within.

But then when you consider that (as above-said) they attribute the Name of Christ to their own Light within, and to every one of *Themselves*, as well as unto Jesus Christ, then it will appear that this Confession of *Whitehead's* is a meer Fallacy; while it attributes no more to Jesus Christ than to G. W.

But let us not wrong honest George! He confesses, *Art. 10.* in these words, *Our Ministers do not teach, that the Name of Jesus and Christ belong to every Member in the Body (or Church) as Amply, as to Christ the Head.*

And that you may take notice of it, the word *Amply* is put

in a different Character, in old **Black** Letters, lest you should mistake, and think that George was Christ as **Amplly** as Jesus.

That was modest indeed! But then, George, Thou art Christ as well as Jesus, tho' not so **Amplly**: and then your first Art. above Quoted, which calls Jesus the Christ, means no great matter; but is rank Sophistry and Dodging, and casting a Mist before the Eyes of poor deluded People: For I have that Charity for a great many of your Followers, as to think that they do not know those *Depths of Satan*, and that *Mystery of Iniquity* into which thou and others have led them: And out of which thou dost not desire to Rescue them, but to bind them faster in it, by this

this thy *Equivocating* and *Jesuitical* *Confession of Faith*. As *Article 2.* where you confess (with the *Soci-nians*) *Christ's coming in the Flesh*. That is, as before explain'd, taking *Flesh* upon him as a *Veil* or *Garment*; but not, in the *Language*, and true *Sense* of the *Scripture*, That he was *made Flesh*, *John 1.* 14. that is, took it into his *Person*, and joyn'd it in a *Personal Union* with his *Divine Nature*; so that (as it is express'd in the *Athanasian Creed*) as the *Reasonable Soul* and *Flesh is one Man*, so *God and Man is one Christ*. If you had believ'd what is contain'd in these words, you wou'd not have scrupl'd setting it down in these words; which must have given the best satisfaction, if it had been your design to

have given satisfaction without any relerve for that wicked Heresie which you wou'd seem not to plead for, yet in such words as you might easily afterwards explain to mean nothing against it.

*Article 7.* You say, *We own no such saying as that the Holy Doctrine or Divine Precepts of Scripture is either Dust, Death, or the Serpent's Meat.* But you say that wicked Men have Perverted the Scriptures. That no Body can deny to You. But what then? Is the *Holy Word of God*, therefore, become *Death*, and *Serpent's Meat*, because you have made it *Death* unto yourselves? God forbid, says *St. Paul*, *Rom. 7. 13.* in answer to the same Argument which you bring; *Wherefore the Law is Holy, and the Com-*

Commandment Holy and Just and Good,  
tho' the **Unlearned** and the **Un-**  
**stable** wrest them to their own De-  
struction, 2 Pet. 3:16.

But what was it you call'd **Dust**  
and **Serpent's Meat**? Was it nothing  
else but the **Ink** and the **Paper**? Did  
any Body ever say that **These** were  
not **Dust**? Or is that any part of  
the Contest betwixt us? Was it  
the **Ink Only** and the **Paper** of  
which you doubt (as before Quo-  
ted in the *Quakers Refuge*) whether  
*Moses* or *Hermes* was the Pen-  
Man? Thou meanedst verily,  
which of them made the **Pen**;  
that was all upon the word of a  
*Quaker*! Was it the **Pen** or **Ink** of  
which you doubt, that some of it  
was not spoken by the *Inspiration* of  
the **Holy Spirit**? And whether  
some



Some of it was not spoken by the  
*Grand Impostor*; Some by *False*  
*Prophets*, and yet *True*; some  
 by *True Prophets*, and yet  
*False*.

The *Ink* or *Paper* are neither  
*True* nor *False*, but the *Doctrine*  
 only which is written in them.  
 And therefore, *George*, notwith-  
 standing all thy mealy *Modesty*,  
 it is, It is indeed *George*, it  
 is the very *Doctrine* of the *Scriptures*  
 which you *Blaspheme* as  
*Dust* and *Death*, and *Serpent's Meat*,  
 on purpose to bring Men off from  
 trying your *Pernicious Heresies* by  
 those *Sacred Oracles*, and to make  
 your *Followers* trust wholly to  
 your *New Light within*; in com-  
 parison of which it is that you  
 vilifie the *written Doctrine* and *Pre-*  
*cepts*

cepts of God, which are most opposite to all your Gross Delusions; it is not the *Ink* nor the *Paper* that you quarrel at. No, they do you no hurt: But it is the *Law* and the *Testimony*, according to which *written Word*, if any do not teach, the same Holy Scriptures do Instruct us, it is because there is no *Light* in them. *Isai. 8. 20. No Light!* **George!** Mark that. Your false Pretences to the *Light within* is here over-rul'd, and to be measured by the *written word*, without. These are *hard sayings* to the *Infalible Friends!* And it was for the sake of these, and such like Texts which Detect and Explode the miserable *Ignorance* and *Blasphemy* of these Pretenders to *Light*, which made Thee, Friend George, in this  
same

same Book, to which Thou hast prefix'd Thy abovesaid *Affirmative Confession of Faith*, p. 28. Excuse and Justifie the Diabolical Suggestions in the Quakers Refuge against the Authority of the Sacred Scriptures, by saying that it Question'd but of some (of the Scriptures) not all, as I have shewn before.

But now come, George, we are near an end, and we know not if ever we shall meet again; tell me, in the Plain, Downright, Honest and Simplicity of thy Light within, Didst Thou mean no more by this but that only some and not all the Ink, was thick and muddy, and fit for Serpents Meat; and that only some Sheets of the Paper, or Parchment, or Barks of Trees on which they wrote

wrote in ancient time, and might write the Scriptures, for ought thou knowest, was coarse and ugly? Is all thy Malice only against those base *Printers* or *Writers* who Prophane the Letter by poor sneaking Impressions, and provide not good *Ink* and *Paper*?

If thou thinkest all this to be *Railery* not becoming thy Gravity: See, I pray thee, if it be any thing more than what thou settest forth as the very true and only Reason for those vile Epithets which thou and thy Friends do bestow upon the *Holy Scriptures* of God.

And be asham'd and blush (if thou canst) for that Silly and Childish come off, with which thou Gravely undertakest to Banter all Mankind, as if all your *Ignominies* and

and Contempt cast upon Scripture  
were to be understood only of the  
Ink and Paper.

Nor is thy salvo more Ingeni-  
ous, in the *Eleventh Article* of thy  
aforesaid Creed, wherein thou en-  
deavourest to reconcile the *Hereti-  
cal* Notions of thy Sect against the  
true Incarnation of Christ, calling  
his Body a Figure, Veil, &c.

It is really (say st thou) contrary to  
our Faith and Principle to make Christ  
Jesus himself **only** a Figure,  
**Veil**, or Garment. Here the  
word **only** (as the word **Amplly**  
in the *tenth Article*) is put in great  
**Black** Letters, to shew the stress  
thou lay st upon it. And to  
discover thy Sophistication, thou  
say st, That Christ Jesus is not  
**only** a Figure, or a Garment.  
Not

Not **only**! No more is a *Cloak* or a *Veil*. It is not **only** a *Garment*; for it is *Cloath* or *Stuff*, and may be put to many other uses. There is no one thing in the World, that is **only** one thing. It may be taken under more considerations than one.

But this (as I observ'd at first of thy *Equivocating* manner) is but a *Negative Confession*. Thou tellest us what *Christ Jesus* **is not**. Not **only** a *Veil*, *Figure*, &c. so we may say that he is not **only** *Man*, not **only** *God*; that *God* is not **only** *Just*, not **only** *Merciful*, &c.

But, *George*, this is not saying what he *Is*. He may be *any thing*, a *thousand things* notwithstanding of all thy *not onlys*.

And



And thou usherest in this *Article* with more Solemnity than any of the rest (that we may not suspect thee) with a *Really*. It is **Really** contrary, &c. as above Quoted.

But Really, George, this is not Re-assuming your Christian Testimony, in the **Affirmative**, as thou dost promise in the Title to this thy *Creed*.

We did not want to know what was *contrary* to your Tenets; this is still hiding your selves in the dark, in *Negatives*: But we wou'd know *Affirmatively*, what it is you do Profess; and this thou didst promise; and this thou hast not perform'd.

Therefore tell us plainly, did *Christ* assume *Flesh* not **only** as a *Veil* or a *Garment*, (like *Angels* when they

they appear'd in *Bodies*) but did he take *our Flesh* into his own *Substance* and *Nature*, so as to make it one *Person* with himself, as *our Flesh* is part of our *Person*, of our *Substance* and our *Nature*? Was it thus that Christ *Cloathed* himself in *Flesh* and *Blood*? If, in this sense, you wou'd mean that he took *Flesh*, or was *made Flesh*, we will not Quarrel with you for the word *Garment* or *Veil*; for so it may be said that our *Soul* is *Cloathed* with our *Body*, as with a *Garment* or *Veil*. It is not *words*, but the *meaning* that we contend about. And you cannot satisfie the *World*, nor your own *Consciences* with this *Dodging* about *words*, while you shun to declare what you mean by them.

S

Nay,

Nay, you do not shun to declare what you mean by them. That is, on the Socinian Heretical side (as above is shewn) to wit, that *Christ* did not assume *Flesh* into his *Nature* and *Person*.

But when you wou'd impose upon us, then you Dance about the words *Veil* and *Garment*, and will not deny the wicked *Heresies* of those before you; but rather insinuate *Excuses* and *Defences* for them, as I before observ'd.

Thus, in this same *Eleventh Article* we are now upon, after your full and *Affirmative Declaration* (as above-said) you suborn two *Texts* as Favourers of your *Damnable Heresie* before-told. Yet (say you sily) *His Flesh* was called the *Veil*, *Heb. 10.* and he took upon him the

the Form of a Servant, and was made like unto Men, and was found in the <sup>exactly</sup> Shape or Figure of a Man. Phil. 2. 6, 7.

Ah George! George! I cou'd forgive thee any thing but this. What! Put upon us at this rate! And with a fine Quaker Really too! But tell us, among Friends, didst thou not Really know, George, the word **veil** Heb. 10. and **Figure**, Phil. 2. Meant nothing at all of what thy Friends mean by them in this Controversie?

Know then, George (if thy Light has hitherto forgot to tell thee) that the *Veil* in the Temple, that is, the Partition-wall which enclosed the *Holy of Holies* from the rest of the Temple, was a Type of *Christ*: And that as that *Veil*

was rent from the Top to the Bottom, at the *Death of Christ*, and so open'd a way into the *Holy of Holies*, which was kept shut before, none but the *High Priest*, who was a *Type of Christ*, entering into *It*, and that but once a year, with the *Blood of Expiation*, which *Holy of Holies* was the *Type of Heaven* : And this shewed that Entrance into *Heaven* was only to be obtain'd by *Jesus*, our true *High Priest* ; and that by the Offering of his own *Blood* (which by the way, was not *his own Blood*, if he did not assume it into his own *Substance* and *Person* ; otherwise, he only carry'd it in, as the *High Priest* did the *Blood of others*, but not *his own Blood*) and as the breaking of the *Veil* opened the Passage  
into

into the *Holy Place*, Eph. 2. 14. so the breaking of Christ's Body on the Tree, broke down the *Partition-wall* which was betwixt us and *Heaven*, and opened the Passage into *Eternal Life*; which otherwise had ever been kept shut against us.

And this shews the necessary of Christ *without*, and of his *Bodily* Sufferings, *without the Gates of Jerusalem* (Heb. 13. 12.) and the *Literal* shedding of his Blood, as an *Atonement* for our sins; and not only as a *Type* or *Figure* of the *Light within the Quakers*; as the Father of all Lyes has *Blasphemously* taught them. And as you have heard above Quoted from them.

And which, thou *George Whitehead*, and all the *Now Quakers*, if



they had but one Dram of the Spirit of *Christianity* in them, wou'd Renounce and Detest, and with Zeal disown the Authors of such *Doctrines of Devils*, and not *Palliate* and *Excuse* them, as even thou, George, dost, and seek'st to sodder their Leaky *Infallibility*; that thou may'st Inherit it. But if thou hast sown the wind, thou wilt Reap the Whirl-wind. *Hos. 8. 7.*

And now I have told you in what Sense Christ's *Body* is call'd a *Veil*. *Heb. 10.* But what has this to do with the Sense in which the *Quakers* above Quoted do call it a *Veil*?

They call It a *Veil*; that is, a *Garment*, in contradiction to Its being Christ's *Substance*, and of his *Nature*.

But

But *Heb. 10.* It is call'd a *Veil* in Relation to its *Type*, the *Veil* of the *Temple*.

And these are as quite different Considerations as can be, as far distant as East and West: And yet *George Whitehead* brings in the one to support the other; which is a gross Sophistication, and, if not the height of Ignorance, it is a Malicious Deceit.

As is his Application of that other Text *Phil. 2.* where *George Whitehead* brings in the word *Figure*, which is not in the *English Translation*: But let him have it. He himself makes it Synonymous to *Shape*: Who being found in the *Shape* or *Figure* of a *Man*, &c.

And now what Relation has this to the calling *Christ Jesus* a

*Type* or *Figure* of their *Light within* ;  
Which I have shewn above out of  
the *Quakers* Books.

A *Type* and a *Shape*, are things  
so distant as to have no Relation at  
all, or Likeness to one another.  
A *Type* is being the *Fore-Runner*, or  
*Shadow*, which points out some-  
thing to come : But what has this  
to do with the *shape* of ones Body ?  
And because the word *Figure* may  
be apply'd either to a *Type* or a  
*Shape* ; therefore *George Whitehead*  
brings it where he confesses that  
it means a *Shape*, to justify the  
*Quaker* Blasphemy of calling him  
a *Type* of their *Light within* ; I sup-  
pose *G. Whitehead* will not say that  
*Christ Jesus* is the *Shape* of their  
*Light within* ; and that is the mean-  
ing he puts upon the word *Figure*  
in

in this Text; and therefore he can make no advantage of it to his Cause; he brought it in only as an *Amusement*.

I cou'd give several other Instances of the like Ingenuity and Craft in the *Quaker Answers*; But I intend not this for a thorough Examination of all their Errors; only to give the Reader a short view of their Principal and most Monstrous Heresies; and to provoke them (if possible) to a serious consideration of them.

At least, I hope what has been said will be sufficient to keep others from going into their Snares; till they have clearly and fully given satisfaction to what is here objected against them.

And

And let them either justify what is plainly Quoted out of their Books : or freely disown and condemn the Blasphemous Errors of G. Fox their first *Apostle*, and others of their Party.

But if they will not do this latter, for spoiling of their *Infallibility* : Then let them stick to their *Infallibility*.

If they will do neither, then we may truly judge them to be *Self-condemn'd*.

And, in the next place, That they have more concern for their own Honour, than for the Honour of *Christ*, or Truth of the *Gospel*; who will refuse or scruple to condemn the most Monstrous *Blasphemies*, but seek rather to Cover, Palliate, and Excuse them.

If

If they think that I have wrong'd them in this Character, let their Vindication appear, in a *Clear, Plain, and Categorical* Answer to what is said above. Let that be the *Criterion* to judge of their Sincerity. And so I leave them.

And now I have one word to say to those *Quakers* of the *Separate Congregations*.

These have thrown off the Pretence of *Infallibility*. Yet they will be *Quakers* still.

They own Christ *without*; and Redemption through his *Blood*. Thus far they are return'd to the *Orthodox Faith*.

But they stick still to the *Quaker Spirit* in denying the *Sacraments* which



which Christ Ordained in his Church: and in the Schism, which G. F. the first *Infalible Quaker*, made from the Church, and that upon the account of their own *Infalibility*. Now how can these, who have thrown off that Blasphemous Pretence to *Infalibility*, remain still in that Schism, which is grounded only upon that *Infalibility*?

But farther, a *False Pretence* to *Infalibility* is not only an *Error*, but it is a high *Blasphemy*: and can proceed from none but the *Spirit of Delusion*. And therefore whatever comes from that *Spirit*, is justly to be suspected.

Now it seems *Incredibly* strange, that those who have Detected the *Fundamental Forgery*, shou'd yet stick to that same *Spi*

rit in other things ! And those of  
 no less consequence than the tear-  
 ing *Christ's Body* in pieces, and  
 breaking the *Communion of Saints*,  
 by *Schism* ; and throwing off those  
 outward *Ordinances* which are of  
*Christ's* own Immediate Institution,  
 and Commanded to be continu'd  
 till his *Coming* again ; and Appointed  
 by him as *Means* of *Grace*, and  
 therefore are the Grounds for our  
*Hope* of *Glory*.

But I thank God, I have found  
 in several of them a good Dispo-  
 sition towards receiving again the  
*Sacraments* of *Baptism*, and the  
*Lord's Supper* : They have learnt  
 to speak of them with Reverence;  
 and wish they had never been dis-  
 used ; and are sensible that great  
 hurt has thereby come to the *Faith*,  
 espe-

especially among the *Quakers*, who for want of these outward and visible signs, have lost the Substance, and spirited away the Reality of *Christ's Natural Body*, and his *Body* suffering for us, together with those *Holy Sacraments* which he Instituted for the continual Commemoration thereof.

But there is a time for all things: And these Beginnings will, I hope, grow into a Perfect Reconciliation of these misled People to the *True Christianity*; and the *True Church of England*, from which they have so unhappily and causelessly divided.

It is this year, just *Forty* years since their first appearing in *London*. *London* is the Center of all of them through the *World*:  
Whither

Whither Deputies come every year from the *West-Indies*, and all other their Colonies through the World. Such *Intelligence*, and *Politick Institution* is no where else to be found, but among the *Jews* and the *Jesuits*. And therefore I begin with them here in *London*, that if it please God, their *Return* may proceed by the same Steps, and in the same Rode by which their Deceivers have led them : And I pray God that they may now at last find Rest, and arrive safely in *Canaan*, after their *Forty* years wandering through the *Wast* and *Howling* Wilderness, wherein were *Fiery flying Serpents* of *Mortal Hereſie* and *Error*.

Feb. the 28th 1694.

F I N I S.